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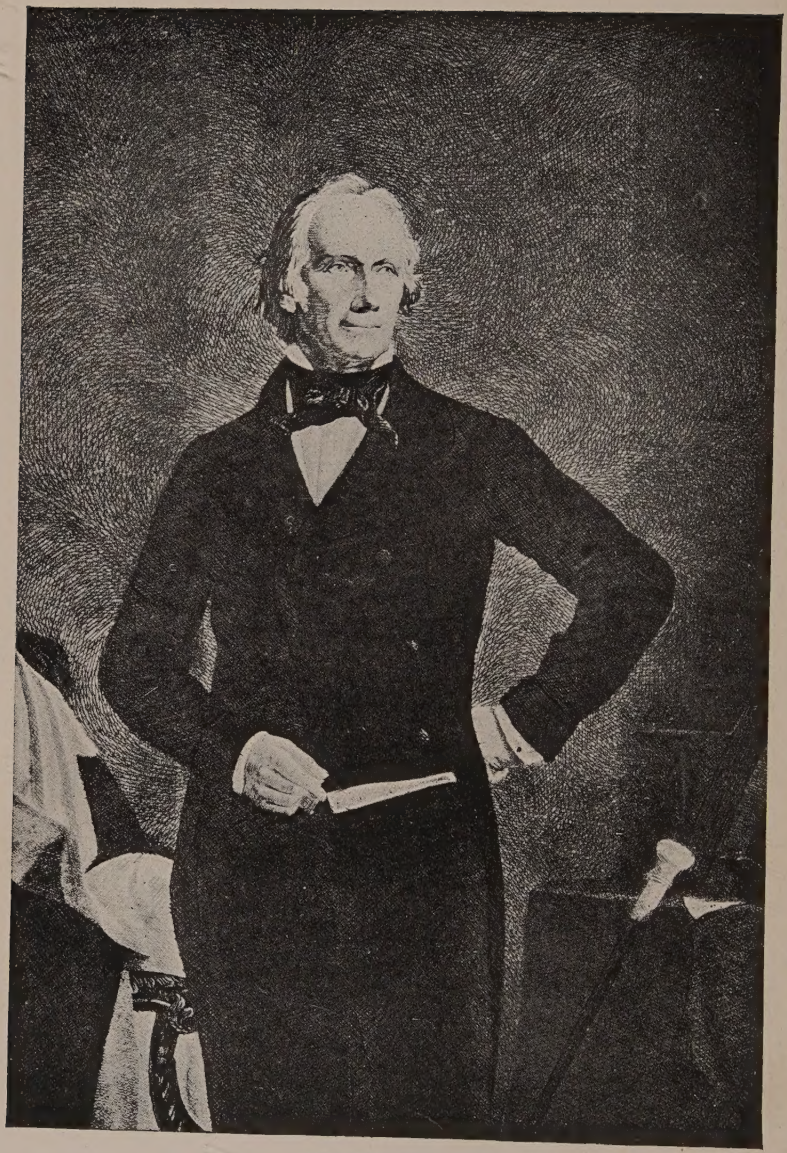

HENRY CLAY

THE LIBRARY OF ORATORY

Ancient and Modern

with CRITICAL STUDIES *of the* WORLD'S GREAT ORATORS *by* EMINENT ESSAYISTS

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IN FIFTEEN VOLUMES

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DR. NORMAN A. WIGGINS

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ELIPHALET NOTT

ELIPHALET NOTT, an American clergyman, widely known as an educator, and president of Union College, Schenectady, N. Y. (1804–66), was born at Ashford, Conn., June 25, 1773, and died at Schenectady, N. Y., Jan. 29, 1866. He was educated at Brown University, and after studying theology became pastor of a Presbyterian church at Albany, N. Y. (1798–1804). In the latter year he was chosen president of Union College at Schenectady, N. Y., and remained at the head of that institution for the long space of sixty-two years. He ruled the college on the parental plan, and was much beloved by successive generations of students. He took a deep interest in science, and among his inventions for the utilization of heat was that of the first stove for the burning of anthracite coal. As an advocate of temperance and anti-slavery he was long prominent, and he also won distinction as a pulpit orator; his most famous discourse (here appended) was a memorable and oft-quoted sermon on the death of Alexander Hamilton. His published writings consist of "Miscellaneous Works" (1810); "Counsels to Young Men" (1845); "Lectures on Temperance" (1847); and "The Resurrection of Christ" (1872).

"HOW ARE THE MIGHTY FALLEN"

DELIVERED AT ALBANY, JULY 9, 1804

THE occasion explains the choice of my subject — a subject on which I enter in obedience to your request. You have assembled to express your elegiac sorrows, and sad and solemn weeds cover you.

Before such an audience and on such an occasion I enter on the duty assigned me with trembling. Do not mistake my meaning. I tremble indeed — not, however, through fear of failing to merit your applause; for what have I to do with that when addressing the dying and treading on the ashes of the dead; not through fear of failing justly to portray the character of that great man who is at once the theme of my encomium and regret. He needs not eulogy. His work is finished, and death has removed him beyond my censure, and I would fondly hope, through grace, above my praise.

You will ask then why I tremble? I tremble to think that I am called to attack, from this place, a crime, the very idea of which almost freezes one with horror — a crime, too, which exists among the polite and polished orders of society, and which is accompanied with every aggravation; committed with cool deliberation, and openly in the face of day! But I have a duty to perform: and difficult and awful as that duty is, I will not shrink from it.

Would to God my talents were adequate to the occasion. But such as they are, I devoutly proffer them to unfold the nature and counteract the influence of that barbarous custom which like a resistless torrent is undermining the foundations of civil government, breaking down the barriers of social happiness, and sweeping away virtue, talents, and domestic felicity in its desolating course.

Another and an illustrious character — a father — a general — a statesman — the very man who stood on an eminence and without a rival among sages and heroes, the future hope of his country in danger — this man, yielding to the influence of a custom which deserves our eternal reprobation has been brought to an untimely end.

That the deaths of great and useful men should be particularly noticed is equally the dictate of reason and revelation. The tears of Israel flowed at the decease of good Josiah, and to his memory the funeral women chanted the solemn dirge. . . .

The Hero, called from his sequestered retreat, whose first appearance in the field, though a stripling, conciliated the esteem of Washington, our good old father. Moving by whose side, during all the perils of the Revolution, our young chieftain was a contributor to the veteran's glory, the guardian of his person, and the co-partner of his toils.

The Conqueror, who, sparing of human blood when victory favored, stayed the uplifted arm and nobly said to the vanquished enemy, "Live!"

The Statesman, the correctness of whose principles and the strength of whose mind are inscribed on the records of Congress and on the annals of the council chamber; whose genius impressed itself upon the constitution of his country; and whose memory, the government — illustrious fabric, resting on this basis — will perpetuate while it lasts; and shaken by the violence of party should it fall, which may heaven avert, his prophetic declarations will be found inscribed on its ruins.

The Counsellor, who was at once the pride of the bar and the admiration of the court; whose apprehensions were quick as lightning, and whose development of truth was luminous as its path; whose argument no change of circumstances could embarrass; whose knowledge appeared intuitive; and who by a single glance, and with as much facility as the eye of the eagle passes over the landscape, surveyed the whole field of controversy; saw in what way truth might be most successfully defended and how error must be approached; and who, without ever stopping, ever hesitating, by a rapid and manly march, led the listening judge and the fascinated juror, step by step, through a delightsome region, brightening as he advanced, till his argument rose to demonstration, and eloquence was rendered useless by conviction; whose talents were employed on the side of righteousness; whose voice, whether in the council chamber, or at the bar of justice, was virtue's consolation; at whose approach oppressed humanity felt a secret rapture, and the heart of injured innocence leaped for joy.

Where Hamilton was, in whatever sphere he moved, the

friendless had a friend, the fatherless a father, and the poor man, though unable to reward his kindness, found an advocate. It was when the rich oppressed the poor; when the powerful menaced the defenceless; when truth was disregarded or the eternal principles of justice violated; it was on these occasions that he exerted all his strength; it was on these occasions that he sometimes soared so high and shone with a radiance so transcendent, I had almost said, so "heavenly, as filled those around him with awe and gave to him the force and authority of a prophet."

The Patriot, whose integrity baffled the scrutiny of inquisition; whose manly virtue never shaped itself to circumstances; who, always great, always himself, stood amidst the varying tides of party, firm, like the rock which, far from land, lifts its majestic top above the waves and remains unshaken by the storms which agitate the ocean.

The Friend, who knew no guile; whose bosom was transparent and deep; in the bottom of whose heart was rooted every tender and sympathetic virtue; whose various worth opposing parties acknowledged while alive, and on whose tomb they unite, with equal sympathy and grief, to heap their honors.

I know he had his failings. I see, on the picture of his life — a picture rendered awful by greatness, and luminous by virtue — some dark shades. On these let the tear that pities human weakness, fall; on these let the veil which covers human frailty rest. As a hero, as a statesman, as a patriot, he lived nobly: and would to God I could add, he nobly fell. Unwilling to admit his error in this respect, I go back to the period of discussion. I see him resisting the threatened interview. I imagine myself present in his chamber. Various reasons, for a time, seem to hold his

determination in arrest. Various and moving objects pass before him and speak a dissuasive language. His country, which may need his counsels to guide, and his arm to defend, utters her veto. The partner of his youth, already covered with weeds, and whose tears flow down into her bosom, intercedes! His babes, stretching out their little hands and pointing to a weeping mother, with lisping eloquence, but eloquence which reaches a parent's heart, cry out, "Stay, stay, dear papa, and live for us!"

In the meantime the spectre of a fallen son, pale and ghastly, approaches, opens his bleeding bosom and as the harbinger of death points to the yawning tomb and warns a hesitating father of the issue! He pauses, reviews these sad objects, and reasons on the subject. I admire his magnanimity, I approve his reasoning, and I wait to hear him reject with indignation the murderous proposition and to see him spurn from his presence the presumptuous bearer of it. But I wait in vain. It was a moment in which his great wisdom forsook him — a moment in which Hamilton was not himself. He yielded to the force of an imperious custom: and, yielding, he sacrificed a life in which all had an interest — and he is lost — lost to his country, lost to his family, lost to us. For this act, because he disclaimed it and was penitent, I forgive him. But there are those whom I cannot forgive. I mean not his antagonist; over whose erring steps, if there be tears in heaven, a pious mother looks down and weeps.

If he be capable of feeling, he suffers already all that humanity can suffer — suffers, and wherever he may fly will suffer, with the poignant recollection of having taken the life of one who was too magnanimous, in return, to attempt his own. Had he known this, it must have paralyzed his arm

while it pointed at so incorruptible a bosom the instrument of death. Does he know this now? His heart, if it be not adamant, must soften — if it be not ice, must melt. But on this article I forbear. Stained with blood as he is, if he be penitent, I forgive him — and if he be not, before these altars, where all of us appear as suppliants, I wish not to excite your vengeance, but rather, in behalf of an object rendered wretched and pitiable by crime, to wake your prayers.

But I have said, and I repeat it, there are those whom I cannot forgive. I cannot forgive that minister at the altar who has hitherto forborne to remonstrate on this subject. I cannot forgive that public prosecutor who, entrusted with the duty of avenging his country's wrongs, has seen those wrongs and taken no measures to avenge them. I cannot forgive that judge upon the bench, or that governor in the chair of state, who has lightly passed over such offences. I cannot forgive the public, in whose opinion the duellist finds a sanctuary. I cannot forgive you, my brethren, who till this late hour have been silent while successive murders were committed.

No; I cannot forgive you that you have not, in common with the freemen of this State, raised your voice to the powers that be and loudly and explicitly demanded an execution of your laws; demanded this in a manner which, if it did not reach the ear of government, would at least have reached the heavens and pleaded your excuse before the God that filleth them — in whose presence as I stand I should not feel myself innocent of the blood that crieth against us had I been silent. But I have not been silent. Many of you who hear me are my witnesses — the walls of yonder temple, where I have heretofore addressed you, are my wit-

nesses, how freely I have animadverted on this subject in the presence both of those who have violated the laws and of those whose indispensable duty it is to see the laws executed on those who violate them.

I enjoy another opportunity; and would to God I might be permitted to approach for once the last scene of death. Would to God I could there assemble, on the one side, the disconsolate mother with her seven fatherless children; and on the other those who administer the justice of my country. Could I do this, I would point them to these sad objects. I would entreat them, by the agonies of bereaved fondness, to listen to the widow's heartfelt groans; to mark the orphan's sighs and tears. And having done this, I would uncover the breathless corpse of Hamilton — I would lift from his gaping wound his bloody mantle — I would hold it up to heaven before them, and I would ask, in the name of God, I would ask whether at the sight of it they felt no compunction?

You will ask, perhaps, what can be done to arrest the progress of a practice which has yet so many advocates? I answer, nothing — if it be the deliberate intention to do nothing. But, if otherwise, much is within our power. Let, then, the governor see that the laws are executed; let the council displace the man who offends against their majesty; let courts of justice frown from their bar, as unworthy to appear before them, the murderer and his accomplices; let the people declare him unworthy of their confidence who engages in such sanguinary contests; let this be done, and should life still be taken in single combat, then the governor, the council, the court, the people, looking up to the Avenger of sin, may say, "We are innocent, we are innocent." Do you ask how proof can be obtained? How can it be avoided? The parties return, hold up before our eyes the instruments of death,

publish to the world the circumstances of their interview, and even with an air of insulting triumph boast how coolly and deliberately they proceeded in violating one of the most sacred laws of earth and heaven!

Ah! ye tragic shores of Hoboken, crimsoned with the richest blood, I tremble at the crimes you record against us — the annual register of murders which you keep and send up to God! Place of inhuman cruelty! beyond the limits of reason, of duty, and of religion, where man assumes a more barbarous nature and ceases to be man. What poignant, lingering sorrows do thy lawless combats occasion to surviving relatives! Ye who have hearts of pity — ye who have experienced the anguish of dissolving friendship — who have wept, and still weep, over the moldering ruins of departed kindred, ye can enter into this reflection.

O thou disconsolate widow! robbed, so cruelly robbed, and in so short a time, both of a husband and a son, what must be the plenitude of thy sufferings! Could we approach thee, gladly would we drop the tear of sympathy and pour into thy bleeding bosom the balm of consolation! But how could we comfort her whom God hath not comforted? To his throne let us lift up our voice and weep. O God! if thou art still the widow's husband and the father of the fatherless, if in the fulness of thy goodness there be yet mercies in store for miserable mortals, pity, O pity this afflicted mother, and grant that her hapless orphans may find a friend, a benefactor, a father, in thee! On this article I have done, and may God add his blessing.

But I have still a claim upon your patience. I cannot here repress my feelings and thus let pass the present opportunity.

"How are the mighty fallen." And, regardless as we are of vulgar deaths, shall not the fall of the mighty affect us? A

short time since, and he who is the occasion of our sorrows was the ornament of his country. He stood on an eminence, and glory covered him. From that eminence he has fallen — suddenly, forever, fallen. His intercourse with the living world is now ended; and those who would hereafter find him must seek him in the grave. There, cold and lifeless, is the heart which just now was the seat of friendship. There, dim and sightless, is the eye whose radiant and enlivening orb beamed with intelligence; and there, closed forever, are those lips on whose persuasive accents we have so often and so lately hung with transport! From the darkness which rests upon his tomb there proceeds, methinks, a light in which it is clearly seen that those gaudy objects which men pursue are only phantoms. In this light, how dimly shines the splendor of victory; how humble appears the majesty of grandeur! The bubble which seemed to have so much solidity has burst; and we again see that all below the sun is vanity.

True, the funeral eulogy has been pronounced; the sad and solemn procession has moved; the badge of mourning has already been decreed, and presently the sculptured marble will lift up its front, proud to perpetuate the name of Hamilton and rehearse to the passing traveller his virtues. Just tributes of respect! And to the living useful. But to him, moldering in the narrow and humble habitation, what are they? How vain! how unavailing!

Approach, and behold while I lift from his sepulchre its covering! Ye admirers of his greatness; ye emulous of his talents and his fame, approach, and behold him now. How pale! How silent! No martial bands admire the adroitness of his movements; no fascinating throng weep, and melt, and tremble at his eloquence! Amazing change! A shroud! a coffin! a narrow, subterraneous cabin! This is all that now

remains of Hamilton! And is this all that remains of him? During a life so transitory, what lasting monument, then, can our fondest hopes erect!

My brethren! we stand on the borders of an awful gulf, which is swallowing up all things human. And is there, amidst this universal wreck, nothing stable, nothing abiding, nothing immortal, on which poor, frail, dying man can fasten? Ask the hero, ask the statesman, whose wisdom you have been accustomed to revere, and he will tell you. He will tell you, did I say? He has already told you from his death-bed, and his illumined spirit still whispers from the heavens, with well-known eloquence, the solemn admonition.

"Mortals! hastening to the tomb, and once the companions of my pilgrimage, take warning and avoid my errors; cultivate the virtues I have recommended; choose the Saviour I have chosen; live disinterestedly; live for immortality; and, would you rescue anything from final dissolution, lay it up in God."

Thus speaks, methinks, our deceased benefactor, and thus he acted during his last sad hours. To the exclusion of every other concern, religion now claims all his thoughts. Jesus! Jesus, is now his only hope. The friends of Jesus are his friends; the ministers of the altar his companions. While these intercede, he listens in awful silence, or in profound submission whispers his assent. Sensible, deeply sensible of his sins, he pleads no merit of his own. He repairs to the mercy-seat, and there pours out his penitential sorrows, there he solicits pardon. Heaven, it should seem, heard and pitied the suppliant's cries. Disburdened of his sorrows, and looking up to God, he exclaims, "Grace, rich grace." "I have," said he, clasping his dying hands, and with faltering tongue, "I have a tender reliance on the mercy of God in Christ." In token of this reliance, and as an expression of his

faith, he receives the holy sacrament; and having done this, his mind becomes tranquil and serene. Thus he remains, thoughtful indeed, but unruffled to the last, and meets death with an air of dignified composure and with an eye directed to the heavens.

This last act, more than any other, sheds glory on his character. Everything else death effaces. Religion alone abides with him on his death-bed. He dies a Christian. This is all which can be enrolled of him among the archives of eternity. This is all that can make his name great in heaven. Let not the sneering infidel persuade you that this last act of homage to the Saviour resulted from an enfeebled state of mental faculties or from perturbation occasioned by the near approach of death. No; his opinions concerning the divine mission of Jesus Christ and the validity of the holy Scriptures had long been settled, and settled after laborious investigation and extensive and deep research. These opinions were not concealed. I knew them myself. Some of you, who hear me, knew them; and had his life been spared it was his determination to have published them to the world, together with the facts and reasons on which they were founded.

At a time when scepticism, shallow and superficial indeed, but depraved and malignant, is breathing forth its pestilential vapor, and polluting, by its unhallowed touch, everything divine and sacred, it is consoling to a devout mind to reflect that the great and the wise and the good of all ages, those superior geniuses whose splendid talents have elevated them almost above mortality and placed them next in order to angelic natures — yes, it is consoling to a devout mind to reflect that while dwarfish infidelity lifts up its deformed head and mocks these illustrious personages, though living in different ages, inhabiting different countries, nurtured in

different schools, destined to different pursuits, and differing on various subjects, should all, as if touched with an impulse from heaven, agree to vindicate the sacredness of revelation and present with one accord their learning, their talents, and their virtue on the gospel altar as an offering to Emanuel.

This is not exaggeration. Who was it that, over-leaping the narrow bounds which had hitherto been set to the human mind, ranged abroad through the immensity of space, discovered and illustrated those laws by which the Deity unites, binds, and governs all things? Who was it, soaring into the sublime of astronomic science, numbered the stars of heaven, measured their spheres, and called them by their names? It was Newton. But Newton was a Christian. Newton, great as he was, received instruction from the lips and laid his honors at the feet of Jesus. Who was it that developed the hidden combination, the component parts of bodies? Who was it dissected the animal, examined the flower, penetrated the earth, and ranged the extent of organic nature? It was Boyle. But Boyle was a Christian. Who was it that lifted the veil which had for ages covered the intellectual world, analyzed the human mind, defined its powers, and reduced its operations to certain and fixed laws? It was Locke. But Locke too was a Christian.

What more shall I say? For time would fail me to speak of Hale, learned in the law; of Addison, admired in the schools; of Milton, celebrated among the poets; and of Washington, immortal in the field and the cabinet. To this catalogue of professing Christians, from among, if I may speak so, a higher order of beings, may now be added the name of Alexander Hamilton — a name which raises in the mind the idea of whatever is great, whatever is splendid, whatever is illustrious in human nature; and which is now added to a catalogue

which might be lengthened — and lengthened — and lengthened, with the names of illustrious characters whose lives have blessed society and whose works form a column high as heaven; a column of learning, of wisdom, and of greatness, which will stand to future ages, an eternal monument of the transcendent talents of the advocates of Christianity, when every fugitive leaf from the pen of the canting infidel witlings of the day shall be swept by the tide of time from the annals of the world and buried with the names of their authors in oblivion.

To conclude. "How are the mighty fallen!" Fallen before the desolating hand of death. Alas! the ruins of the tomb! The ruins of the tomb are an emblem of the ruins of the world; when not an individual, but a universe, already marred by sin and hastening to dissolution, shall agonize and die! Directing your thoughts from the one, fix them for a moment on the other. Anticipate the concluding scene, the final catastrophe of nature, when the sign of the Son of man shall be seen in heaven; when the Son of man himself shall appear in the glory of his Father, and send forth judgment unto victory. The fiery desolation envelops towns, palaces, and fortresses; the heavens pass away! the earth melts! and all those magnificent productions of art which ages heaped on ages have reared up are in one awful day reduced to ashes.

Against the ruins of that day, as well as the ruins of the tomb which precede it, the gospel, in the cross of its great High Priest, offers you all a sanctuary; a sanctuary secure and abiding; a sanctuary which no lapse of time nor change of circumstances can destroy. No; neither life nor death. No; neither principalities nor powers.

Everything else is fugitive; everything else is mutable;

everything else will fail you. But this, the citadel of the Christian's hopes, will never fail you. Its base is adamant. It is cemented with the richest blood. The ransomed of the Lord crowd its portals. Embosomed in the dust which it encloses, the bodies of the redeemed "rest in hope." On its top dwells the Church of the first-born, who in delightful response with the angels of light chant redeeming love. Against this citadel the tempest beats, and around it the storm rages and spends its force in vain. Immortal in its nature, and incapable of change, it stands, and stands firm, amidst the ruins of a moldering world, and endures forever.

Thither fly, ye prisoners of hope! — that when earth, air, elements, shall have passed away, secure of existence and felicity, you may join with saints in glory to perpetuate the song which lingered on the faltering tongue of Hamilton, "Grace — rich Grace."

God grant us this honor. Then shall the measure of our joy be full, and to his name shall be the glory in Christ.

DANIEL O'CONNELL

DANIEL O'CONNELL

DANIEL O'CONNELL, a famous Irish lawyer and orator, known familiarly as the "Liberator," the Irish "agitator," and champion of Catholic Emancipation, was born of an old family that had been implicated in the rebellion of 1641. The place of his birth was Carhen, County Kerry, Ireland, and the date Aug. 6, 1775. His elementary education was received at Cork, after which he studied at the colleges of St. Omer and Douay, and in 1798 was called to the Irish Bar. At the latter his skill in addressing juries was phenomenal, and brought him much legal practice; while he had a wonderful command over popular audiences at public meetings and in addresses from the hustings, especially if they had gathered to hear a speech from the great orator on the repeal of the Union, which to the last day of his life he strove, though strove hopelessly, to bring about. For this and other seditious speeches at monster meetings of the Irish people he was twice prosecuted; but luck and the advocacy of friends in high quarters relieved him on both occasions from the imposed fines and imprisonment. In 1828, he was elected to the English Parliament, and there, besides harrying the Conservatives and some ministries, he did great service in compelling the government to grant Catholic Emancipation. The appended speech on Irish autonomy, the ever-present hope of his heart, is characteristic of his oratory. Though possessed of no wide political intelligence, and somewhat unsound in his reasoning, with a mind fettered by Catholic teaching, O'Connell was a great force in his day, made the more effective by his humor, sarcasm, and power of passionate utterance. He died at Genoa, Italy, May 15, 1847, in his seventy-fourth year, his health broken by the failure of the Repeal movement, and by the misery and wretchedness of his beloved Ireland.

IRELAND WORTH DYING FOR

DELIVERED AT MULLAGHMAST IN FAVOR OF ANNULLING THE UNION WITH ENGLAND, SEPTEMBER, 1843

I ACCEPT with the greatest alacrity the high honor you have done me in calling me to the chair of this majestic meeting. I feel more honored than I ever did in my life, with one single exception, and that related to, if possible, an equally majestic meeting at Tara. But I must say that if a comparison were instituted between them, it would take a more discriminating eye than mine to discover any difference between them. There are the

same incalculable numbers; there is the same firmness; there is the same determination; there is the same exhibition of love to old Ireland; there is the same resolution not to violate the peace; not to be guilty of the slightest outrage; not to give the enemy power by committing a crime, but peacefully and manfully to stand together in the open day, to protest before man and in the presence of God against the iniquity of continuing the Union.

At Tara, I protested against the Union—I repeat the protest at Mullaghmast. I declare solemnly my thorough conviction as a constitutional lawyer, that the Union is totally void in point of principle and of constitutional force. I tell you that no portion of the empire had the power to traffic on the rights and liberties of the Irish people. The Irish people nominated them to make laws, and not legislatures. They were appointed to act under the Constitution, and not annihilate it. Their delegation from the people was confined within the limits of the Constitution, and the moment the Irish Parliament went beyond those limits and destroyed the Constitution, that moment it annihilated its own power, but could not annihilate the immortal spirit of liberty, which belongs, as a rightful inheritance, to the people of Ireland. Take it then from me that the Union is void. I admit there is the force of a law, because it has been supported by the policeman's truncheon, by the soldier's bayonet, and by the horseman's sword; because it is supported by the courts of law and those who have power to adjudicate in them; but I say solemnly, it is not supported by constitutional right. The Union, therefore, in my thorough conviction, is totally void, and I avail myself of this opportunity to announce to several hundreds of thousands of my fellow-

subjects that the Union is an unconstitutional law and that it is not fated to last long—its hour is approaching. America offered us her sympathy and support. We refused the support, but we accepted the sympathy; and while we accepted the sympathy of the Americans, we stood upon the firm ground of the right of every human being to liberty; and I, in the name of the Irish nation, declare that no support obtained from America should be purchased by the price of abandoning principle for one moment, and that principle is that every human being is entitled to freedom.

My friends, I want nothing for the Irish but their country, and I think the Irish are competent to obtain their own country for themselves. I like to have the sympathy of every good man everywhere, but I want not armed support or physical strength from any country. The Republican party in France offered me assistance. I thanked them for their sympathy, but I distinctly refused to accept any support from them. I want support from neither France nor America, and if that usurper, Louis Philippe, who trampled on the liberties of his own gallant nation, thought fit to assail me in his newspaper, I returned the taunt with double vigor, and I denounce him to Europe and the world as a treacherous tyrant, who has violated the compact with his own country, and therefore is not fit to assist the liberties of any other country. I want not the support of France; I want not the support of America; I have physical support enough about me to achieve any change; but you know well that it is not my plan—I will not risk the safety of one of you. I could not afford the loss of one of you—I will protect you all, and it is better for you all to be merry and alive, to enjoy

the repeal of the Union; but there is not a man of you there that would not, if we were attacked unjustly and illegally, be ready to stand in the open field by my side. Let every man that concurs in that sentiment lift up his hand.

[*All hands were lifted*]

The assertion of that sentiment is our sure protection, for no person will attack us, and we will attack nobody. Indeed, it would be the height of absurdity for us to think of making any attack; for there is not one man in his senses in Europe or America that does not admit that the repeal of the Union is now inevitable. The English papers taunted us, and their writers laughed us to scorn; but now they admit that it is impossible to resist the application for repeal. More power to you. But that even shows we have power enough to know how to use it. Why, it is only this week that one of the leading London newspapers, called the "Morning Herald," which had a reporter at the Lismore meeting, published an account of that great and mighty meeting, and in that account the writer expressly says that it will be impossible to refuse so peaceable, so determined, so unanimous a people as the people of Ireland the restoration of their domestic legislature. For my own part, I would have thought it wholly unnecessary to call together so large a meeting as this, but for the trick played by Wellington, and Peel, and Graham, and Stanley, and the rest of the paltry administration, by whose government this country is disgraced. I don't suppose so worthless an administration ever before got together. Lord Stanley is a renegade from Whiggism, and Sir James Graham is worse. Sir Robert Peel has five hundred colors

on his bad standard, and not one of them is permanent. To-day it is orange, to-morrow it will be green, the day after neither one nor the other, but we shall take care that it shall never be dyed in blood.

Then there is the poor old Duke of Wellington, and nothing was ever so absurd as their deification of him in England. The English historian—rather the Scotch one—Alison, an arrant Tory, admits that the Duke of Wellington was surprised at Waterloo, and if he got victoriously out of that battle, it was owing to the valor of the British troops and their unconquerable determination to die, but not to yield. No man is ever a good soldier but the man who goes into the battle determined to conquer or not come back from the battlefield. No other principle makes a good soldier; conquer or die is the battle-cry for the good soldier; conquer or die is his only security. The Duke of Wellington had troops at Waterloo that had learned that word, and there were Irish troops among them. You all remember the verses made by poor Shan Van Vocht:

> "At famed Waterloo
> Duke Wellington would look blue
> If Paddy was not there too,
> Says the Shan Van Vocht."

Yes, the glory he got there was bought by the blood of the English, Irish, and Scotch soldiers—the glory was yours. He is nominally a member of the administration, but yet they would not intrust him with any kind of office. He has no duty at all to perform, but a sort of Irish anti-repeal warden. I thought I never would be obliged to the Ministry, but I am obliged to them. They put a speech abusing the Irish into the Queen's mouth. They accused us of disaffection, but they lied; it is their

speech; there is no disaffection in Ireland. We were loyal to the sovereigns of Great Britain, even when they were our enemies; we were loyal to George III. even when he betrayed us; we were loyal to George IV. when he blubbered and cried when we forced him to emancipate us; we were loyal to old Billy, though his Minister put into his mouth a base, bloody, and intolerant speech against Ireland; and we are loyal to the Queen, no matter what our enemies may say to the contrary. It is not the Queen's speech, and I pronounce it to be a lie. There is no dissatisfaction in Ireland, but there is this—a full determination to obtain justice and liberty. I am much obliged to the Ministry for that speech, for it gives me, among other things, an opportunity of addressing such meetings as this. I had held the monster meetings. I had fully demonstrated the opinion of Ireland. I was convinced their unanimous determination to obtain liberty was sufficiently signified by the many meetings already held; but when the Minister's speech came out, it was necessary to do something more. Accordingly, I called a monster meeting at Loughrea. I called another meeting in Cliffden. I had another monster meeting in Lismore, and here now we are assembled on the Rath of Mullaghmast.

At Mullaghmast (and I have chosen this for this obvious reason), we are on the precise spot where English treachery—ay, and false Irish treachery, too—consummated a massacre that has never been imitated, save in the massacre of the Mamelukes by Mehemet Ali. It was necessary to have Turks atrocious enough to commit a crime equal to that perpetrated by Englishmen. But do not think that the massacre of Mullaghmast was a question between Protestants and Catholics—it was no such

thing. The murdered persons were to be sure Catholics, but a great number of the murderers were also Catholic and Irishmen, because there were then, as well as now, many Catholics who were traitors to Ireland. But we have now this advantage, that we may have many honest Protestants joining us—joining us heartily in hand and heart, for old Ireland and liberty. I thought this a fit and becoming spot to celebrate, in the open day, our unanimity in declaring our determination not to be misled by any treachery. Oh, my friends, I will keep you clear of all treachery—there shall be no bargain, no compromise with England—we shall take nothing but repeal, and a Parliament in College Green. You will never, by my advice, confide in any false hopes they hold out to you; never confide in anything coming from them, or cease from your struggle, no matter what promise may be held to you, until you hear me say I am satisfied; and I will tell you where I will say that—near the statue of King William, in College Green. No; we came here to express out determination to die to a man, if necessary, in the cause of old Ireland. We came to take advice of each other, and, above all, I believe you came here to take my advice. I can tell you, I have the game in my hand —I have the triumph secure—I have the repeal certain, if you but obey my advice.

I will go slow—you must allow me to do so—but you will go sure. No man shall find himself imprisoned or persecuted who follows my advice. I have led you thus far in safety; I have swelled the multitude of repealers until they are identified with the entire population, or nearly the entire population, of the land, for seven-eighths of the Irish people are now enrolling themselves repeal-

ers. [Cheers and cries of "More power to you."] I don't want more power; I have power enough; and all I ask of you is to allow me to use it. I will go on quietly and slowly, but I will go on firmly, and with a certainty of success. I am now arranging a plan for the formation of the Irish House of Commons.

It is a theory, but it is a theory that may be realized in three weeks. The repeal arbitrators are beginning to act; the people are submitting their differences to men chosen by themselves. You will see by the newspapers that Doctor Gray and my son, and other gentlemen, have already held a petty session of their own, where justice will be administered free of all expense to the people. The people shall have chosen magistrates of their own in the room of the magistrates who have been removed. The people shall submit their differences to them, and shall have strict justice administered to them that shall not cost them a single farthing. I shall go on with that plan until we have all the disputes settled and decided by justices appointed by the people themselves. ["Long may you live!"] I wish to live long enough to have perfect justice administered to Ireland, and liberty proclaimed throughout the land. It will take me some time to prepare my plan for the formation of the new Irish House of Commons—that plan which we will yet submit to her Majesty for her approval when she gets rid of her present paltry administration and has one that I can support. But I must finish that job before I go forth, and one of my reasons for calling you together is to state my intentions to you. Before I arrange my plan, the Conciliation Hall will be finished, and it will be worth any man's while to go from Mullaghmast to Dublin to see it.

When we have it arranged I will call together three hundred, as the "Times" called them, "bogtrotters," but better men never stepped on pavement. But I will have the three hundred, and no thanks to them. Wales is up at present, almost in a state of insurrection. The people there have found that the landlords' power is too great, and has been used tyranically, and I believe you agree with them tolerably well in that. They insist on the sacredness of the right of the tenants to security of possession, and with the equity of tenure which I would establish we will do the landlords full justice, but we will do the people justice also. We will recollect that the land is the landlord's, and let him have the benefit of it, but we will also recollect that the labor belongs to the tenant, and the tenant must have the value of his labor, not transitory and by the day, but permanently and by the year. Yes, my friends, for this purpose I must get some time. I worked the present repeal year tolerably well. I believe no one in January last would believe that we could have such a meeting within the year as the Tara demonstration. You may be sure of this—and I say it in the presence of Him who will judge me—that I never will wilfully deceive you. I have but one wish under Heaven, and that is for the liberty and prosperity of Ireland. I am for leaving England to the English, Scotland to the Scotch, but we must have Ireland for the Irish. I will not be content until I see not a single man in any office, from the lowest constable to the Lord Chancellor, but Irishmen. This is our land, and we must have it. We will be obedient to the Queen, joined to England by the golden link of the Crown, but we must have our own Parliament, our own bench, our own magistrates, and we

will give some of the *shoneens* who now occupy the bench leave to retire, such as those lately appointed by Sugden. He is a pretty boy, sent here from England; but I ask: Did you ever hear such a name as he has got? I remember, in Wexford, a man told me he had a pig at home which he was so fond of that he would call it Sugden. No; we shall get judicial independence for Ireland. It is for this purpose we are assembled here to-day, as every countenance I see around me testifies. If there is any one here who is for the Union, let him say so. Is there anybody here for the repeal? [Cries of "All, all!"]

Yes, my friends, the Union was begot in iniquity—it was perpetuated in fraud and cruelty. It was no compact, no bargain, but it was an act of the most decided tyranny and corruption that was ever yet perpetrated. Trial by jury was suspended—the right of personal protection was at an end—courts-martial sat throughout the land—and the county of Kildare, among others, flowed with blood. Oh, my friends, listen now to the man of peace, who will never expose you to the power of your enemies. In 1798 there were some brave men, some valiant men, to head the people at large; but there were many traitors, who left the people in the power of their enemies. The Curragh of Kildare afforded an instance of the fate which Irishmen were to expect, who confided in their Saxon enemies. Oh, it was an ill-organized, a premature, a foolish, and an absurd insurrection; but you have a leader now who will never allow you to commit any act so foolish or so destructive. How delighted do I feel with the thorough conviction which has come over the minds of the people, that they could not gratify your enemies more than by committing a crime. No; our an-

cestors suffered for confiding in the English, but we never will confide in them. They suffered for being divided among themselves. There is no division among us. They suffered for their own dissensions—for not standing man to man by each other's side. We shall stand peaceably side by side in the face of every enemy. Oh, how delighted was I in the scenes whch I witnessed as I came along here to-day! How my heart throbbed, how my spirit was elevated, how my bosom swelled with delight at the multitude which I beheld, and which I shall behold, of the stalwart and strong men of Kildare! I was delighted at the activity and force that I saw around me, and my old heart grew warm again in admiring the beauty of the dark-eyed maids and matrons of Kildare. Oh, there is a starlight sparkling from the eye of a Kildare beauty, that is scarcely equalled, and could not be excelled, all over the world. And remember that you are the sons, the fathers, the brothers, and the husbands of such women, and a traitor or a coward could never be connected with any of them. Yes, I am in a county, remarkable in the history of Ireland for its bravery and its misfortune, for its credulity in the faith of others, for its people judged of the Saxon by the honesty and honor of their own natures. I am in a county celebrated for the sacredness of shrines and fanes. I am in a county where the lamp of Kildare's holy shrine burned with its sacred fire, through ages of darkness and storm—that fire which for six centuries burned before the high altar without being extinguished, being fed continuously, without the slightest interruption, and it seemed to me to have been not an inapt representation of the continuous fidelity and religious love of country of the men of Kildare. Yes, you

have those high qualities—religious fidelity, continuous love of country. Even your enemies admit that the world has never produced any people that exceeded the Irish in activity and strength. The Scottish philosopher has declared, and the French philosopher has confirmed it, that number one in the human race is, blessed be Heaven, the Irishman. In moral virtue, in religion, in perseverance, and in glorious temperance, you excel. Have I any teetotalers here? Yes, it is teetotalism that is repealing the Union. I could not afford to bring you together, I would not dare to bring you together, but that I had the teetotalers for my police.

Yes, among the nations of the earth, Ireland stands number one in the physical strength of her sons and in the beauty and purity of her daughters. Ireland, land of my forefathers, how my mind expands, and my spirit walks abroad in something of majesty, when I contemplate the high qualities, inestimable virtues, and true purity and piety and religious fidelity of the inhabitants of your green fields and productive mountains. Oh, what a scene surrounds us! It is not only the countless thousands of brave and active and peaceable and religious men that are here assembled, but Nature herself has written her character with the finest beauty in the verdant plains that surround us. Let any man run round the horizon with his eye, and tell me if created nature ever produced anything so green and so lovely, so undulating, so teeming with production. The richest harvests that any land can produce are those reaped in Ireland; and then here are the sweetest meadows, the greenest fields, the loftiest mountains, the purest streams, the noblest rivers, the most capacious harbors—and her water power is equal to turn the machinery of the

whole world. Oh, my friends, it is a country worth fighting for—it is a country worth dying for; but, above all, it is a country worth being tranquil, determined, submissive, and docile for; disciplined as you are in obedience to those who are breaking the way, and trampling down the barriers between you and your constitutional liberty, I will see every man of you having a vote, and every man protected by the ballot from the agent or landlord. I will see labor protected, and every title to possession recognized, when you are industrious and honest. I will see prosperity again throughout your land—the busy hum of the shuttle and the tinkling of the smithy shall be heard again. We shall see the nailer employed even until the middle of the night, and the carpenter covering himself with his chips. I will see prosperity in all its gradations spreading through a happy, contented, religious land. I will hear the hymn of a happy people go forth at sunrise to God in praise of his mercies—and I will see the evening sun set down among the uplifted hands of a religious and free population. Every blessing that man can bestow and religion can confer upon the faithful heart shall spread throughout the land. Stand by me—join with me—I will say be obedient to me, and Ireland shall be free.

HENRY CLAY

HENRY CLAY, an eloquent and distinguished American statesman, was born in Hanover County, near Richmond, Va., April 12, 1777, and died at Washington, D. C., June 29, 1852. His father was a Baptist minister who died when young Clay was but five years old. His mother marrying again and removing to Kentucky, the future statesman was put to hard shifts to make his way in life, but was aided by friends in the study of law, and in 1797 was admitted to the Bar and practiced at Lexington, Ky. Here, having taken interest in the affairs of the State, lately separated from Virginia, and a prominent part in the discussions over its Constitution, he became, in 1803, a member of the legislature. In 1806, he was sent to the United States Senate, to fill a temporary vacancy, and in the following year was elected speaker of the Kentucky legislature. Two years later, he appeared again in the United States Senate, and in 1811 became a representative of his State in Congress, where his ability and popularity gained him the speakership. Repudiating the British right of search, he urged on the war with England of 1812–14, and the occupation of Canada by American troops, affirming that "an honorable peace is obtainable only by an efficient war." At its close, he was one of the negotiators of peace at Ghent, and as commissioner signed the treaty. On his return, he advocated a heavy protective tariff in the interest of home industries, and pled for a compromise with slavery, when that question came up on the admission of Missouri as a slave State into the Union, in 1821. In 1824, he was a candidate for the Presidency, but gave his support to the successful candidature of John Quincy Adams, in whose administration he accepted the office of Secretary of State. In 1832, and again in 1844, he was unsuccessful in seeking the office of President, and for some years retired from public life. Re-appearing in the Senate, where he wielded a potent influence and was eloquent and skillful in matters of legislation, he took a leading part in effecting what is known as the Slavery Compromise of 1850. In the following year he was prostrated by disease, and died at the capital, aged seventy-four.

DICTATORS IN AMERICAN POLITICS

DENOUNCING ANDREW JACKSON, DELIVERED IN THE UNITED STATES SENATE, ON THE POINDEXTER RESOLUTION, APRIL 30, 1834

NEVER, Mr. President, have I known or read of an administration which expires with so much agony, and so little composure and resignation, as that which now unfortunately has the control of public affairs in this country. It exhibits a state of mind, feverish, fret-

ful, and fidgety, bounding recklessly from one desperate expedient to another, without any sober or settled purpose. Ever since the dog days of last summer, it has been making a succession of the most extravagant plunges, of which the extraordinary Cabinet paper, a sort of appeal from a dissenting Cabinet to the people, was the first; and the protest, a direct appeal from the Senate to the people, is the last and the worst.

A new philosophy has sprung up within a few years past, called Phrenology. There is, I believe, something in it, but not quite as much as its ardent followers proclaim. According to its doctrines, the leading passion, propensity, and characteristics of every man are developed in his physical conformation, chiefly in the structure of his head. Gall and Spurzheim, its founders, or most eminent propagators, being dead, I regret that neither of them can examine the head of our illustrious Chief Magistrate. But if it could be surveyed by Dr. Caldwell, of Transylvania University, I am persuaded that he would find the organ of destructiveness prominently developed. Except an enormous fabric of executive power for himself, the President has built up nothing, constructed nothing, and will leave no enduring monument of his administration. He goes for destruction, universal destruction; and it seems to be his greatest ambition to efface and obliterate every trace of the wisdom of his predecessors. He has displayed this remarkable trait throughout his whole life, whether in private walks or in the public service. He signally and gloriously exhibited that peculiar organ when contending against the enemies of his country, in the battle of New Orleans. For that brilliant exploit, no one has ever been more ready than myself to award him all due honor. At the head of our

armies was his appropriate position, and most unfortunate for his fame was the day when he entered on the career of administration as the chief executive officer. He lives by excitement, perpetual, agitating excitement, and would die in a state of perfect repose and tranquillity. He has never been without some subject of attack, either in individuals, or in masses, or in institutions. I, myself, have been one of his favorites, and I do not know but that I have recently recommended myself to his special regard. During his administration this has been his constant course. The Indians and Indian policy, internal improvements, the colonial trade, the Supreme Court, Congress, the banks, have successively experienced the attacks of his haughty and imperious spirit. And if he tramples the bank in the dust, my word for it, we shall see him quickly in chase of some new subject of his vengeance. This is the genuine spirit of conquerors and of conquest. It is said by the biographer of Alexander the Great, that, after he had completed his Asiatic conquests, he seemed to sigh because there were no more worlds for him to subdue; and, finding himself without further employment for his valor or his arms, he turned within himself to search the means to gratify his insatiable thirst of glory. What sort of conquest he achieved of himself, the same biographer tragically records.

Already has the President singled out and designated, in the Senate of the United States, the new object of his hostile pursuit; and the protest, which I am now to consider, is his declaration of war. What has provoked it? The Senate, a component part of the Congress of the United States, at its last adjournment left the Treasury of the United States in the safe custody of the persons and places assigned by law to keep it. Upon reassembling, it found the treasure re-

moved; some of its guardians displaced; all, remaining, brought under the immediate control of the President's sole will; and the President having free and unobstructed access to the public money. The Senate believes that the purse of the nation is, by the Constitution and laws, intrusted to the exclusive legislative care of Congress. It has dared to avow and express this opinion, in a resolution adopted on the twenty-eighth of March last. That resolution was preceded by a debate of three months' duration, in the progress of which the able and zealous supporters of the Executive in the Senate were attentively heard. Every argument which their ample resources, or those of the members of the Executive, could supply was listened to with respect, and duly weighed. After full deliberation, the Senate expressed its conviction that the Executive had violated the Constitution and laws. It cautiously refrained in the resolution from all examination into the motives or intention of the Executive; it ascribed no bad ones to him; it restricted itself to a simple declaration of its solemn belief that the Constitution and laws had been violated. This is the extent of the offence of the Senate. This is what it has done to excite the Executive indignation and to bring upon it the infliction of a denunciatory protest.

The President comes down upon the Senate and demands that it record upon its journal this protest. He recommends no measure—no legislation whatever. He proposes no executive proceeding on the part of the Senate. He requests the recording of his protest, and he requests nothing more nor less. The Senate has abstained from putting on its own record any vindication of the resolution of which the President complains. It has not asked of him to place it, where he says he has put his protest, in the archives of the

Executive. He desires, therefore, to be done for him, on the journal of the Senate, what has not been done for itself. The Senate keeps no recording office for protests, deeds, wills, or other instruments. The Constitution enjoins that "each House shall keep a journal of its proceedings." In conformity with this requirement, the Senate does keep a journal of its proceedings—not the proceedings of the Executive, or any other department of the government, except so far as they relate directly to the business of the Senate. The President sometimes professes to favor a strict construction of the Constitution, at least in regard to the powers of all the departments of the government other than that of which he is the chief. As to that, he is the greatest latitudinarian that has ever filled the office of President. Upon any fair construction of the Constitution, how can the Senate be called upon to record upon its journal any proceedings but its own? It is true that the ordinary messages of the President are usually inserted at large in the journal. Strictly speaking, it perhaps ought never to have been done; but they have been heretofore registered, because they relate to the general business of the Senate, either in its legislative or executive character, and have been the basis of subsequent proceedings. The protest stands upon totally distinct ground.

The President professes to consider himself as charged by the resolution with "the high crime of violating the laws and Constitution of my country." He declares that "one of the most important branches of the government, in its official capacity, in a public manner, and by its recorded sentence, but without precedent, competent authority, or just cause, declares him guilty of a breach of the laws and Constitution." The protest further alleges that such an act

as the Constitution describes "constitutes a high crime—one of the highest, indeed, which the President can commit—a crime which justly exposes him to an impeachment by the House of Representatives; and, upon due conviction, to removal from office, and to the complete and immutable disfranchisement prescribed by the Constitution." It also asserts: "The resolution, then, was an impeachment of the President, and in its passage amounts to a declaration by a majority of the Senate, that he is guilty of an impeachable offence." The President is also of opinion that to say that the resolution does not expressly allege that the assumption of power and authority which it condemns was intentional and corrupt, is no answer to the preceding view of its character and effect. "The act thus condemned necessarily implies volition and design in the individual to whom it is imputed; and, being unlawful in its character, the legal conclusion is, that it was prompted by improper motives and committed with an unlawful intent." . . . "The President of the United States, therefore, has been, by a majority of his constitutional triers, accused and found guilty of an impeachable offence."

Such are the deliberate views, entertained by the President, of the implications, effects, and consequences of the resolution. It is scarcely necessary to say that they are totally different from any which were entertained by the Senate, or by the mover of the resolution. The Senate carefully abstained from looking into the *quo animo,* from all examination into the motives or intention with which the violation of the Constitution and laws was made. No one knows those motives and intentions better than the President himself. If he chooses to supply the omission of the resolution, if he thinks proper to pronounce his own

self-condemnation, his guilt does not flow from what the Senate has done, but from his own avowal. Having cautiously avoided passing upon his guilt by prejudgment, so neither ought his acquittal to be pronounced by anticipation.

But, I would ask, in what tone, temper, and spirit does the President come to the Senate? As a great State culprit who has been arraigned at the bar of justice, or sentenced as guilty? Does he manifest any of those compunctious visitings of conscience which a guilty violator of the Constitution and laws of the land ought to feel? Does he address himself to a high court with the respect, to say nothing of humility, which a person accused or convicted would naturally feel? No, no. He comes as if the Senate were guilty, as if he were in the judgment-seat, and the Senate stood accused before him. He arraigns the Senate; puts it upon trial; condemns it; he comes as if he felt himself elevated far above the Senate, and beyond all reach of the law, surrounded by unapproachable impunity. He who professes to be an innocent and injured man gravely accuses the Senate, and modestly asks it to put upon its own record his sentence of condemnation! When before did the arraigned or convicted party demand of the court which was to try, or had condemned him, to enter upon their records a severe denunciation of their own conduct? The President presents himself before the Senate, not in the garb of suffering innocence, but in imperial and royal costume—as a dictator, to rebuke a refractory Senate; to command it to record his solemn protest; to chastise it for disobedience.

"The hearts of princes kiss obedience,
So much they love it; but to stubborn spirits
They swell, and grow as terrible as storms."

We shall better comprehend the nature of the request which the President has made of the Senate, by referring to his own opinions expressed in the protest. He says that the resolution is a recorded sentence, "but without precedent, just cause, or competent authority." He "is perfectly convinced that the discussion and passage of the above-mentioned resolutions were not only unauthorized by the Constitution, but in many respects repugnant to its provisions, and subversive of the rights secured by it to other co-ordinate departments." We had no right, it seems, then, even to discuss, much less express any opinion on, the President's proceedings encroaching upon our constitutional powers. And what right had the President to look at all into our discussions? What becomes of the constitutional provision which, speaking of Congress, declares, "for any speech or debate in either House, they shall not be questioned in any other place"?

The President thinks "the resolution of the Senate is wholly unauthorized by the Constitution, and in derogation of its entire spirit." He proclaims that the passage, recording, and promulgation of the resolution affixes guilt and disgrace to the President, "in a manner unauthorized by the Constitution." But, says the President, if the Senate had just cause to entertain the belief that the House of Representatives would not impeach him, that cannot justify "the assumption by the Senate of powers not conferred by the Constitution." The protest continues: "It is only necessary to look at the condition in which the Senate and the President have been placed by this proceeding, to perceive its utter incompatibility with the provisions and the spirit of the Constitution, and with the plainest dictates of humanity and justice." A majority of the Senate assume

the function which belongs to the House of Representatives, and "convert themselves into accusers, witnesses, counsel, and judges, and prejudge the whole case." If the House of Representatives shall consider that there is no cause of impeachment, and prefer none, "then will the violation of privilege as it respects that House, of justice as it regards the President, and of the Constitution as it relates to both, be more conspicuous and impressive." The Senate is charged with the "unconstitutional power of arraigning and censuring the official conduct of the Executive." The people, says the protest, will be compelled to adopt the conclusion, "either that the Chief Magistrate was unworthy of their respect, or that the Senate was chargeable with calumny and injustice." There can be no doubt which branch of this alternative was intended to be applied. The President throughout the protest labors to prove himself worthy of all respect from the people. Finally, the President says: "It is due to the high trust with which I have been charged, to those who may be called to succeed me in it, to the representatives of the people whose constitutional prerogative has been unlawfully assumed, to the people and to the States, and to the Constitution they have established, that I should not permit its provisions to be broken down by such an attack on the Executive department, without at least some effort 'to preserve, protect, and defend them.' "

These are the opinions which the President expresses in the protest, of the conduct of the Senate. In every form, and every variety of expression, he accuses it of violating the express language and spirit of the Constitution; of encroaching not only on his prerogatives, but those of the House of Representatives; of forgetting the sacred character and impartiality which belong to the highest court of justice

in the Union; of injustice, of inhumanity, and of calumny. And we are politely requested to spread upon our own journal these opinions entertained of us by the President, that they may be perpetually preserved and handed down to posterity! The President respectfully requests it! He might as well have come to us and respectfully requested us to allow him to pull our noses, or kick us, or receive his stripes upon our backs. The degradation would not have been much more humiliating.

The President tells us, in the same protest, that any breach or violation of the Constitution and laws draws after it, and necessarily implies, volition and design, and that the legal conclusion is that it was prompted by improper motives and committed with an unlawful intent. He pronounces, therefore, that the Senate, in the violations of the Constitution which he deliberately imputes to it, is guilty; that volition and design, on the part of the Senate, are necessarily implied; and that the legal conclusion is that the Senate was prompted by improper motives, and committed the violation with an unlawful intent. And he most respectfully and kindly solicits the Senate to overleap the restraint of the Constitution, which limits its journal to the record of its own proceedings, and place alongside of them his sentence of condemnation of the Senate.

That the President did not intend to make the journal of the Senate a medium of conveying his sentiments to the people is manifest. He knows perfectly well how to address to them his appeals. And the remarkable fact is established, by his private secretary, that, simultaneously with the transmission to the Senate of his protest, a duplicate was transmitted to the "Globe," his official paper, for publication; and it was forthwith published accordingly. For

what purpose, then, was it sent here? It is painful to avow the belief, but one is compelled to think it was only sent in a spirit of insult and defiance.

The President is not content with vindicating his own rights. He steps forward to maintain the privileges of the House of Representatives also. Why? Was it to make the House his ally, and to excite its indignation against the offending Senate? Is not the House perfectly competent to sustain its own privileges against every assault? I should like to see, sir, a resolution introduced into the House, alleging a breach of its privileges by a resolution of the Senate, which was intended to maintain unviolated the constitutional rights of both Houses in regard to the public purse, and to be present at its discussion.

The President exhibits great irritation and impatience at the presumptuousness of a resolution, which, without the imputation of any bad intention or design, ventures to allege that he has violated the Constitution and laws. His constitutional and official infallibility must not be questioned. To controvert it is an act of injustice, inhumanity, and calumny. He is treated as a criminal, and, without summons, he is prejudged, condemned, and sentenced. Is the President scrupulously careful of the memory of the dead, or the feelings of the living, in respect to violations of the Constitution? If a violation by him implies criminal guilt, a violation by them cannot be innocent and guiltless. And how has the President treated the memory of the immortal Father of his Country? that great man, who, for purity of purpose and character, wisdom and moderation, unsullied virtue and unsurpassed patriotism, is without competition in past history or among living men, and whose equal we scarcely dare hope will ever be again pre-

sented as a blessing to mankind. How has he been treated by the President? Has he not again and again pronounced that, by approving the bill chartering the first Bank of the United States, Washington violated the Constitution of his country? That violation, according to the President, included volition and design, was prompted by improper motives, and was committed with an unlawful intent. It was the more inexcusable in Washington, because he assisted and presided in the convention which formed the Constitution. If it be unjust to arraign, try unheard, and condemn as guilty, a living man filling an exalted office, with all the splendor, power, and influence which that office possesses, how much more cruel is it to disturb the sacred and venerated ashes of the illustrious dead, who can raise no voice and make no protest against the imputation of high crime!

What has been the treatment of the President toward that other illustrious man, yet spared to us, but who is lingering upon the very verge of eternity? Has he abstained from charging the Father of the Constitution with criminal intent in violating the Constitution? Mr. Madison, like Washington, assisted in the formation of the Constitution; was one of its ablest expounders and advocates; and was opposed, on constitutional ground, to the first Bank of the United States. But yielding to the force of circumstances, and especially to the great principle, that the peace and stability of human society require that a controverted question, which has been finally settled by all the departments of government by long acquiescence, and by the people themselves, should not be open to perpetual dispute and disturbance, he approved the bill chartering the present Bank of the United States. Even the name of James

Madison, which is but another for purity, patriotism, profound learning, and enlightened experience, cannot escape the imputations of his present successor.

And, lastly, how often has he charged Congress itself with open violations of the Constitution? Times almost without number. During the present session he has sent in a message, in regard to the land bill, in which he has charged it with an undisguised violation. A violation so palpable, that it is not even disguised, and must, therefore, necessarily imply a criminal intent. Sir, the advisers of the President, whoever they are, deceive him and themselves. They have vainly supposed that, by an appeal to the people, and an exhibition of the wounds of the President, they could enlist the sympathies and the commiseration of the people—that the name of Andrew Jackson would bear down the Senate and all opposition. They have yet to learn, what they will soon learn, that even a good and responsible name may be used so frequently, as an indorser, that its credit and the public confidence in its solidity have been seriously impaired. They mistake the intelligence of the people, who are not prepared to see and sanction the President putting forth indiscriminate charges of a violation of the Constitution against whomsoever he pleases, and exhibiting unmeasured rage and indignation when his own infallibility is dared to be questioned.

ON THE SEMINOLE WAR

HOUSE OF REPRESENTATIVES, JANUARY 19, 1819

IF MY recollection does not deceive me, Bonaparte had passed the Rhine and the Alps, had conquered Italy, the Netherlands, Holland, Hanover, Lubec, and Hamburg, and extended his empire as far as Altona, on the side of Denmark. A few days' march would have carried him through Holstein, over the two Belts, through Funen, and into the island of Zealand. What, then, was the conduct of England? It was my lot to fall into conversation with an intelligent Englishman on this subject. "We knew (said he) that we were fighting for our existence. It was absolutely necessary that we should preserve the command of the seas. If the fleet of Denmark fell into the enemy's hands, combined with his other fleets, that command might be rendered doubtful. Denmark had only a nominal independence. She was, in truth, subject to his sway. We said to her, Give us your fleet; it will otherwise be taken possession of by your secret and our open enemy. We will preserve it and restore it to you whenever the danger shall be over. Denmark refused. Copenhagen was bombarded, and gallantly defended, but the fleet was seized." Everywhere the conduct of England was censured; and the name even of the negotiator who was employed by her, who was subsequently the minister near this government, was scarcely ever pronounced here without coupling with it an epithet indicating his participation in the disgraceful transaction. And yet we are going to sanction acts of violence,

committed by ourselves, which but too much resemble it! What an important difference, too, between the relative condition of England and of this country! She, perhaps, was struggling for her existence. She was combating, single-handed, the most enormous military power that the world has even known. With whom were we contending? With a few half-starved, half-clothed, wretched Indians and fugitive slaves. And while carrying on this inglorious war, inglorious as regards the laurels or renown won in it, we violate neutral rights, which the government had solemnly pledged itself to respect, upon the principle of convenience, or upon the light presumption that, by possibility, a post might be taken by this miserable combination of Indians and slaves. . . .

I will not trespass much longer upon the time of the committee; but I trust I shall be indulged with some few reflections upon the danger of permitting the conduct on which it has been my painful duty to animadvert, to pass without the solemn expression of the disapprobation of this House. Recall to your recollection the free nations which have gone before us. Where are they now?

> "Gone glimmering through the dream of things that were,
> A schoolboy's tale, the wonder of an hour."

And how have they lost their liberties? If we could transport ourselves back to the ages when Greece and Rome flourished in their greatest prosperity, and, mingling in the throng, should ask a Grecian if he did not fear that some daring military chieftain, covered with glory, some Philip or Alexander, would one day overthrow the liberties of his country, the confident and indignant Grecian would exclaim, No! no! we have nothing to fear from our heroes;

our liberties will be eternal. If a Roman citizen had been asked if he did not fear that the conqueror of Gaul might establish a throne upon the ruins of public liberty, he would have instantly repelled the unjust insinuation. Yet Greece fell; Cæsar passed the Rubicon, and the patriotic arm even of Brutus could not preserve the liberties of his devoted country! The celebrated Madame de Staël, in her last and perhaps her best work, has said, that in the very year, almost the very month, when the president of the Directory declared that monarchy would never more show its frightful head in France, Bonaparte, with his grenadiers, entered the palace of St. Cloud, and, dispersing with the bayonet the deputies of the people deliberating on the affairs of the State, laid the foundation of that vast fabric of despotism which overshadowed all Europe. I hope not to be misunderstood; I am far from intimating that General Jackson cherishes any designs inimical to the liberties of the country. I believe his intentions to be pure and patriotic. I thank God that he would not, but I thank him still more that he could not if he would, overturn the liberties of the Republic. But precedents, if bad, are fraught with the most dangerous consequences. Man has been described, by some of those who have treated of his nature, as a bundle of habits. The definition is much truer when applied to governments. Precedents are their habits. There is one important difference between the formation of habits by an individual and by governments. He contracts only after frequent repetition. A single instance fixes the habit and determines the direction of governments. Against the alarming doctrine of unlimited discretion in our military commanders when applied even to prisoners of war, I must enter my protest. It begins upon them; it will end on us. I hope our happy

form of government is to be perpetual. But, if it is to be preserved it must be by the practice of virtue, by justice, by moderation, by magnanimity, by greatness of soul, by keeping a watchful and steady eye on the Executive; and, above all, by holding to a strict accountability the military branch of the public force.

We are fighting a great moral battle for the benefit not only of our country, but of all mankind. The eyes of the whole world are in fixed attention upon us. One, and the larger portion of it, is gazing with contempt, with jealousy, and with envy; the other portion, with hope, with confidence, and with affection. Everywhere the black cloud of legitimacy is suspended over the world, save only one bright spot, which breaks out from the political hemisphere of the West, to enlighten and animate and gladden the human heart. Obscure that by the downfall of liberty here, and all mankind are enshrouded in a pall of universal darkness. To you, Mr. Chairman, belongs the high privilege of transmitting, unimpaired, to posterity the fair character and liberty of our country. Do you expect to execute this high trust by trampling, or suffering to be trampled down, law, justice, the Constitution, and the rights of the people? by exhibiting examples of inhumanity and cruelty and ambition? When the minions of despotism heard, in Europe, of the seizure of Pensacola, how did they chuckle, and chide the admirers of our institutions, tauntingly pointing to the demonstration of a spirit of injustice and aggrandizement made by our country, in the midst of an amicable negotiation! Behold, said they, the conduct of those who are constantly reproaching kings! You saw how those admirers were astounded and hung their heads. You saw, too, when that illustrious man who presides over us, adopted

his pacific, moderate, and just course, how they once more lifted up their heads with exultation and delight beaming in their countenances. And you saw how those minions themselves were finally compelled to unite in the general praises bestowed upon our government. Beware how you forfeit this exalted character. Beware how you give a fatal sanction, in this infant period of our Republic, scarcely yet twoscore years old, to military insubordination. Remember that Greece had her Alexander, Rome her Cæsar, England her Cromwell, France her Bonaparte, and that if we would escape the rock on which they split we must avoid their errors.

How different has been the treatment of General Jackson and that modest, but heroic young man, a native of one of the smallest States in the Union, who achieved for his country, on Lake Erie, one of the most glorious victories of the late war. In a moment of passion he forgot himself and offered an act of violence which was repented of as soon as perpetrated. He was tried, and suffered the judgment to be pronounced by his peers. Public justice was thought not even then to be satisfied. The press and Congress took up the subject. My honorable friend from Virginia, Mr. Johnson, the faithful and consistent sentinel of the law and of the Constitution, disapproved in that instance, as he does in this, and moved an inquiry. The public mind remained agitated and unappeased until the recent atonement, so honorably made by the gallant commodore. And is there to be a distinction between the officers of the two branches of the public service? Are former services, however eminent, to preclude even inquiry into recent misconduct? Is there to be no limit, no prudential bounds to the national gratitude? I am not disposed to censure the President for not ordering

a court of inquiry, or a general court-martial. Perhaps, impelled by a sense of gratitude, he determined, by anticipation, to extend to the general that pardon which he had the undoubted right to grant after sentence. Let us not shrink from our duty. Let us assert our constitutional powers, and vindicate the instrument from military violation.

I hope gentlemen will deliberately survey the awful isthmus on which we stand. They may bear down all opposition; they may even vote the general the public thanks; they may carry him triumphantly through this House. But if they do, in my humble judgment, it will be a triumph of the principle of insubordination, a triumph of the military over the civil authority, a triumph over the powers of this House, a triumph over the Constitution of the land. And I pray most devoutly to Heaven that it may not prove, in its ultimate effects and consequences, a triumph over the liberties of the people.

THE EMANCIPATION OF SOUTH AMERICA

HOUSE OF REPRESENTATIVES, MARCH 24, 1818

I RISE under feelings of deeper regret than I have ever experienced on any former occasion, inspired principally by the consideration that I find myself, on the proposition which I meant to submit, differing from many highly esteemed friends, in and out of this House, for whose judgment I entertained the greatest respect. A knowledge of this circumstance has induced me to pause; to subject my own convictions to the severest scrutiny, and to revolve the question over and over again. But all my reflections have

conducted me to the same clear result; and, much as I value those friends, great as my deference is for their opinions, I cannot hesitate, when reduced to the distressing alternative of conforming my judgment to theirs, or pursuing the deliberate and mature dictates of my own mind. I enjoy some consolation for the want of their co-operation, from the persuasion that, if I err on this occasion, I err on the side of the liberty and happiness of a large portion of the human family. Another, and, if possible, indeed a greater source of the regret to which I refer is the utter incompetency which I unfeignedly feel to do anything like adequate justice to the great cause of American independence and freedom, whose interests I wish to promote by my humble exertions in this instance. Exhausted and worn down as I am, by the fatigue, confinement, and incessant application incident to the arduous duties of the honorable station I hold, during a four months' session, I shall need all that kind indulgence which has been so often extended to me by the House.

I beg, in the first place, to correct misconceptions, if any exist, in regard to my opinions. I am averse to war with Spain, or with any power. I would give no just cause of war to any power—not to Spain herself. I have seen enough of war, and of its calamities, even when successful. No country on earth has more interest than this in cultivating peace and avoiding war, as long as it is possible honorably to avoid it. Gaining additional strength every day; our numbers doubling in periods of twenty-five years; with an income outstripping all our estimates, and so great, as, after a war in some respects disastrous, to furnish results which carry astonishment, if not dismay, into the bosom of States jealous of our rising importance; we have every

motive for the love of peace. I cannot, however, approve in all respects of the manner in which our negotiations with Spain have been conducted. If ever a favorable time existed for the demand, on the part of an injured nation, of indemnity for past wrongs from the aggressor, such is the present time. Impoverished and exhausted at home, by the wars which have desolated the Peninsula; with a foreign war, calling for infinitely more resources, in men and money, than she can possibly command; this is the auspicious period for insisting upon justice at her hands in a firm and decided tone. Time is precisely what Spain now wants. Yet what are we told by the President, in his message at the commencement of Congress? That Spain has procrastinated, and we acquiesced in her procrastination. And the Secretary of State, in a late communication with Mr. Onis, after ably vindicating all our rights, tells the Spanish Minister, with a good deal of sang-froid, that we had patiently waited thirteen years for a redress of our injuries, and that it required no great effort to wait longer. I would have abstained from thus exposing our intentions. Avoiding the use of the language of menace, I would have required, in temperate and decided terms, indemnity for all our wrongs; for the spoliations of our commerce; for the interruption to the right of depot at New Orleans, guaranteed by treaty; for the insults repeatedly offered to our flag; for the Indian hostilities, which she was bound to prevent; for belligerent use of her ports and territories by our enemy during the late war; and the instantaneous liberation of the free citizens of the United States, now imprisoned in her jails. Contemporaneously with that demand, without waiting for her final answer, and with a view to the favorable operation on her councils in regard to our own peculiar

interests, as well as in justice to the cause itself, I would recognize any established government in Spanish America. I would have left Spain to draw her own inferences from these proceedings as to the ultimate step which this country might adopt if she longer withheld justice from us. And if she persevered in her iniquity, after we had conducted the negotiation in the manner I have endeavored to describe, I would then take up and decide the solemn question of peace or war, with the advantage of all the light shed upon it, by subsequent events, and the probable conduct of Europe.

Spain has undoubtedly given us abundant and just cause for war. But it is not every cause of war that should lead to war. War is one of those dreadful scourges that so shakes the foundation of society, overturns or changes the character of government, interrupts or destroys the pursuits of private happiness, brings, in short, misery and wretchedness in so many forms, and at last is, in its issue, so doubtful and hazardous, that nothing but dire necessity can justify an appeal to arms. If we are to have war with Spain, I have, however, no hesitation in saying that no mode of bringing it about could be less fortunate than that of seizing, at this time, upon her adjoining province. There was a time, under certain circumstances, when we might have occupied East Florida with safety; had we then taken it, our posture in the negotiation with Spain would have been totally different from what it is. But we have permitted that time, not with my consent, to pass by unimproved. If we were now to seize upon Florida, after a great change in those circumstances, and after declaring our intention to acquiesce in the procrastination desired by Spain, in what light should we be viewed by foreign powers, particularly Great Britain? We have already been

accused of inordinate ambition, and of seeking to aggrandize ourselves by an extension, on all sides, of our limits. Should we not, by such an act of violence, give color to the accusation? No, Mr. Chairman, if we are to be involved in a war with Spain, let us have the credit of disinterestedness. Let us put her yet more in the wrong. Let us command the respect which is never withheld from those who act a noble and generous part. I hope to communicate to the committee the conviction which I so strongly feel, that the adoption of the amendment which I intend to propose would not hazard, in the slightest degree, the peace of the country. But if that peace is to be endangered, I would infinitely rather it should be for our exerting the right appertaining to every State, of acknowledging the independence of another State, than for the seizure of a province, which sooner or later we must acquire.

In contemplating the great struggle in which Spanish America is now engaged, our attention is fixed first by the immensity and character of the country which Spain seeks again to subjugate. Stretching on the Pacific Ocean from about the fortieth degree of north latitude to about the fifty-fifth degree of south latitude, and extending from the mouth of the Rio del Norte (exclusive of East Florida), around the Gulf of Mexico and along the South Atlantic to near Cape Horn, it is about five thousand miles in length, and in some places nearly three thousand in breadth. Within this vast region we behold the most sublime and interesting objects of creation, the richest mines of the precious metals, and the choicest productions of the earth. We behold there a spectacle still more interesting and sublime—the glorious spectacle of eighteen millions of people struggling to burst their chains and to be free. When we

take a little nearer and more detailed view we percieve that nature has, as it were, ordained that this people and this country shall ultimately constitute several different nations. Leaving the United States on the north, we come to New Spain or the viceroyalty of Mexico on the south; passing by Guatemala, we reach the viceroyalty of New Granada, the late captain-generalship of Venezuela, and Guiana, lying on the east side of the Andes. Stepping over the Brazils, we arrive at the united provinces of La Plata, and crossing the Andes we find Chile on their west side, and, further north, the viceroyalty of Lima, or Peru. Each of these several parts is sufficient in itself in point of limits to constitute a powerful State; and, in point of population, that which has the smallest contains enough to make it respectable. Throughout all the extent of that great portion of the world which I have attempted thus hastily to describe, the spirit of revolt against the dominion of Spain has manifested itself. The revolution has been attended with various degrees of success in the several parts of Spanish America. In some it has been already crowned, as I shall endeavor to show, with complete success, and in all I am persuaded that independence has struck such deep root, that the power of Spain can never eradicate it. What are the causes of this great movement?

Three hundred years ago, upon the ruins of the thrones of Montezuma and the Incas of Peru, Spain erected the most stupendous system of colonial despotism that the world has ever seen—the most vigorous, the most exclusive. The great principle and object of this system have been to render one of the largest portions of the world exclusively subservient, in all its faculties, to the interests of an inconsiderable spot in Europe. To effectuate this aim of her policy,

she locked up Spanish America from all the rest of the world, and prohibited, under the severest penalties, any foreigner from entering any part of it. To keep the natives themselves ignorant of each other, and of the strength and resources of the several parts of her American possessions, she next prohibited the inhabitants of one viceroyalty or government from visiting those of another; so that the inhabitants of Mexico, for example, were not allowed to enter the viceroyalty of New Granada. The agriculture of those vast regions was so regulated and restrained as to prevent all collision with the agriculture of the Peninsula. Where nature, by the character and composition of the soil, has commanded, the abominable system of Spain has forbidden, the growth of certain articles. Thus the olive and the vine, to which Spanish America is so well adapted, are prohibited, wherever their culture can interfere with the olive and the vine of the Peninsula. The commerce of the country, in the direction and objects of the exports and imports, is also subjected to the narrow and selfish views of Spain, and fettered by the odious spirit of monopoly, existing in Cadiz. She has sought, by scattering discord among the several castes of her American population, and by a debasing course of education, to perpetuate her oppression. Whatever concerns public law, or the science of government, all writings upon political economy, or that tend to give vigor and freedom and expansion to the intellect, are prohibited. Gentlemen would be astonished by the long list of distinguished authors, whom she proscribes, to be found in Depons and other works. A main feature in her policy is that which constantly elevates the European and depresses the American character. Out of upward of seven hundred and fifty viceroys and captains-general, whom she

has appointed since the conquest of America, about eighteen only have been from the body of her American population. On all occasions, she seeks to raise and promote her European subjects, and to degrade and humiliate the Creoles. Wherever in America her sway extends, everything seems to pine and wither beneath its baneful influence. The richest regions of the earth; man, his happiness and his education, all the fine faculties of his soul, are regulated and modified and molded to suit the execrable purposes of an inexorable despotism.

Such is the brief and imperfect picture of the state of things in Spanish America, in 1808, when the famous transactions of Bayonne occurred. The King of Spain and the Indies (for Spanish America has always constituted an integral part of the Spanish empire) abdicated his throne and became a voluntary captive. Even at this day one does not know whether he should most condemn the baseness and perfidy of the one party, or despise the meanness and imbecility of the other. If the obligation of obedience and allegiance existed on the part of the colonies to the King of Spain, it was founded on the duty of protection which he owed them. By disqualifying himself for the performance of this duty, they became released from that obligation. The monarchy was dissolved, and each integral part had a right to seek its own happiness by the institution of any new government adapted to its wants. Joseph Bonaparte, the successor *de facto* of Ferdinand, recognized this right on the part of the colonies, and recommended them to establish their independence. Thus, upon the ground of strict right, upon the footing of a mere legal question, governed by forensic rules, the colonies, being absolved by the acts of the parent country from the duty of subjection

to it, had an indisputable right to set up for themselves. But I take a broader and a bolder position. I maintain that an oppressed people are authorized, whenever they can, to rise and break their fetters. This was the great principle of the English revolution. It was the great principle of our own. Vattel, if authority were wanting, expressly supports this right. We must pass sentence of condemnation upon the founders of our liberty, say that they were rebels, traitors, and that we are at this moment legislating without competent powers, before we can condemn the cause of Spanish America. Our revolution was mainly directed against the mere theory of tyranny. We had suffered but comparatively little; we had, in some respects, been kindly treated; but our intrepid and intelligent fathers saw, in the usurpation of the power to levy an inconsiderable tax, the long train of oppressive acts that were to follow. They rose; they breasted the storm; they achieved our freedom. Spanish America for centuries has been doomed to the practical effects of an odious tyranny. If we were justified, she is more than justified.

I am no propagandist. I would not seek to force upon other nations our principles and our liberty, if they do not want them. I would not disturb the repose even of a detestable despotism. But, if an abused and oppressed people will their freedom; if they seek to establish it; we have a right, as a sovereign power, to notice the fact and to act as circumstances and our interest require. I will say, in the language of the venerated Father of my Country, "born in a land of liberty, my anxious recollections, my sympathetic feelings, and my best wishes, are irresistibly excited, whensoever, in any country, I see an oppressed nation unfurl the banners of freedom." Whenever I think of Spanish

America, the image irresistibly forces itself upon my mind, of an elder brother, whose education has been neglected, whose person has been abused and maltreated, and who has been disinherited by the unkindness of an unnatural parent. And, when I contemplate the glorious struggle which that country is now making, I think I behold that brother rising, by the power and energy of his fine native genius, to the manly rank which nature, and nature's God, intended for him. . . .

In the establishment of the independence of Spanish America, the United States have the deepest interest. I have no hesitation in asserting my firm belief that there is no question in the foreign policy of this country, which has ever arisen, or which I can conceive as ever occurring, in the decision of which we have had or can have so much at stake. This interest concerns our politics, our commerce, our navigation. There cannot be a doubt that Spanish America, once independent, whatever may be the form of government established in its several parts, these governments will be animated by an American feeling, and guided by an American policy. They will obey the laws of the system of the new world, of which they will compose a part, in contradistinction to that of Europe. Without the influence of that vortex in Europe, the balance of power between its several parts, the preservation of which has so often drenched Europe in blood, America is sufficiently remote to contemplate the new wars which are to afflict that quarter of the globe, as a calm if not a cold and indifferent spectator. In relation to those wars, the several parts of America will generally stand neutral. And as, during the period when they rage, it will be important that a liberal system of neutrality should be adopted and observed, all

America will be interested in maintaining and enforcing such a system. The independence of Spanish America, then, is an interest of primary consideration. Next to that, and highly important in itself, is the consideration of the nature of their governments. That is a question, however, for themselves. They will, no doubt, adopt those kinds of governments which are best suited to their condition, best calculated for their happiness. Anxious as I am that they should be free governments, we have no right to prescribe for them. They are, and ought to be, the sole judges for themselves. I am strongly inclined to believe that they will in most, if not all parts of their country, establish free governments. We are their great example. Of us they constantly speak as of brothers, having a similar origin. They adopt our principles, copy our institutions, and, in many instances, employ the very language and sentiments of our Revolutionary papers:

"Having then been thus impelled by the Spaniards and their king, we have calculated all the consequences, and have constituted ourselves independent, prepared to exercise the right of nature to defend ourselves against the ravages of tyranny, at the risk of our honor, our lives, and fortune. We have sworn to the only King we acknowledge, the Supreme Judge of the world, that we will not abandon the cause of justice; that we will not suffer the country which he has given us, to be buried in ruins, and inundated with blood, by the hands of the executioner," etc.

But it is sometimes said that they are too ignorant and too superstitious to admit of the existence of free government. This charge of ignorance is often urged by persons themselves actually ignorant of the real condition of that people. I deny the alleged fact of ignorance; I deny the

inference from that fact, if it were true, that they want capacity for free government. And I refuse assent to the further conclusion if the fact were true, and the inference just, that we are to be indifferent to their fate. All the writers of the most established authority, Depons, Humboldt, and others, concur in assigning to the people of Spanish America great quickness, genius, and particular aptitude for the acquisition of the exact sciences, and others which they have been allowed to cultivate. In astronomy geology, mineralogy, chemistry, botany, and so forth, they are allowed to make distinguished proficiency. They justly boast of their Abzate, Velasquez, and Gama, and other illustrious contributors to science. They have nine universities, and in the City of Mexico, it is affirmed by Humboldt, there are more solid scientific establishments than in any city even of North America. I would refer to the message of the supreme director of La Plata, which I shall hereafter have occasion to use for another purpose, as a model of fine composition of a State paper, challenging a comparison with any, the most celebrated, that ever issued from the pens of Jefferson or Madison. Gentlemen will egregiously err, if they form their opinions of the present condition of Spanish America from what it was under the debasing system of Spain. The eight years' revolution in which it has been engaged has already produced a powerful effect. Education has been attended to, and genius developed.

"As soon as the project of the revolution arose on the shores of La Plata, genius and talent exhibited their influence; the capacity of the people became manifest, and the means of acquiring knowledge were soon made the favorite pursuit of the youth. As far as the wants or the inevitable interruption of affairs allowed, everything

has been done to disseminate useful information. The liberty of the press has indeed met with some occasional checks; but in Buenos Ayres alone, as many periodical works weekly issue from the press as in Spain and Portugal put together."

It is not therefore true, that the imputed ignorance exists; but, if it does, I repeat, I dispute the inference. It is the doctrine of thrones, that man is too ignorant to govern himself. Their partisans assert his incapacity, in reference to all nations; if they cannot command universal assent to the proposition, it is then demanded to particular nations; and our pride and our presumption too often make converts of us. I contend, that it is to arraign the dispositions of Providence himself, to suppose that he has created beings incapable of governing themselves, and to be trampled on by kings. Self-government is the natural government of man, and for proof I refer to the aborigines of our own land. Were I to speculate in hypotheses unfavorable to human liberty, my speculations should be founded rather upon the vices, refinements, or density of population. Crowded together in compact masses, even if they were philosophers, the contagion of the passions is communicated and caught, and the effect too often, I admit, is the overthrow of liberty. Dispersed over such an immense space as that on which the people of Spanish America are spread, their physical, and I believe also their moral condition, both favor their liberty.

With regard to their superstition, they worship the same God with us. Their prayers are offered up in their temples to the same Redeemer whose intercession we expect to save us. Nor is there anything in the Catholic religion unfavorable to freedom. All religions united with government are

more or less inimical to liberty. All, separated from government, are compatible with liberty. If the people of Spanish America have not already gone as far in religious toleration as we have, the difference in their condition from ours should not be forgotten. Everything is progressive; and, in time, I hope to see them imitating in this respect our example. But grant that the people of Spanish America are ignorant and incompetent for free government, to whom is that ignorance to be ascribed? Is it not to the execrable system of Spain, which she seeks again to establish and to perpetuate? So far from chilling our hearts, it ought to increase our solicitude for our unfortunate brethren. It ought to animate us to desire the redemption of the minds and the bodies of unborn millions from the brutifying effects of a system whose tendency is to stifle the faculties of the soul and to degrade man to the level of beasts. I would invoke the spirits of our departed fathers. Was it for yourselves only that you nobly fought? No, no! It was the chains that were forging for your posterity that made you fly to arms, and, scattering the elements of these chains to the winds, you transmitted to us the rich inheritance of liberty.

"THE AMERICAN SYSTEM" AND THE HOME MARKET

DELIVERED IN THE UNITED STATES SENATE, FEBRUARY 2, 1832--GIVEN BY BENTON AS AN UNABRIDGED REPORT

EIGHT years ago it was my painful duty to present to the House of Congress an unexaggerated picture of the general distress pervading the whole land. We must all yet remember some of its frightful features. We all know that the people were then oppressed and borne down

by an enormous load of debt; that the value of property was at the lowest point of depression; that ruinous sales and sacrifices were everywhere made of real estate; that stop laws and relief laws and paper money were adopted to save the people from impending destruction; that a deficit in the public revenue existed, which compelled the government to seize upon, and divert from its legitimate object, the appropriation to the sinking fund, to redeem the national debt; and that our commerce and navigation were threatened with a complete paralysis. In short, sir, if I were to select any term of seven years since the adoption of the present Constitution, which exhibited a scene of the most widespread dismay and desolation, it would be exactly that term of seven years which immediately preceded the establishment of the tariff of 1824.

I have now to perform the more pleasing task of exhibiting an imperfect sketch of the existing state of the unparalleled prosperity of the country. On a general survey, we behold cultivation extended, the arts flourishing, the face of the country improved, our people fully and profitably employed, and the public countenance exhibiting tranquillity, contentment, and happiness. And, if we descend into particulars, we have the agreeable contemplation of a people out of debt; land rising slowly in value, but in a secure and salutary degree; a ready though not extravagant market for all the surplus productions of our industry; innumerable flocks and herds browsing and gambolling on ten thousand hills and plains, covered with rich and verdant grasses; our cities expanded, and whole villages springing up, as it were, by enchantment; our exports and imports increased and increasing; our tonnage, foreign and coastwise, swelling and fully occupied; the rivers

of our interior animated by the perpetual thunder and lightning of countless steamboats; the currency sound and abundant; the public debt of two wars nearly redeemed; and, to crown all, the public treasury overflowing, embarrassing Congress, not to find subjects of taxation, but to select the objects which shall be liberated from the impost. If the term of seven years were to be selected of the greatest prosperity which this people have enjoyed since the establishment of their present Constitution, it would be exactly that period of seven years which immediately followed the passage of the tariff of 1824.

This transformation of the condition of the country from gloom and distress to brightness and prosperity has been mainly the work of American legislation, fostering American industry, instead of allowing it to be controlled by foreign legislation, cherishing foreign industry. The foes of the American system, in 1824, with great boldness and confidence, predicted: First, The ruin of the public revenue, and the creation of a necessity to resort to direct taxation. The gentleman from South Carolina—Mr. Hayne—I believe, thought that the tariff of 1824 would operate a reduction of revenue to the large amount of eight millions of dollars. Second, The destruction of our navigation. Third, The desolation of commercial cities. And fourth, The augmentation of the price of objects of consumption, and further decline in that of the articles of our exports. Every prediction which they made has failed—utterly failed. Instead of the ruin of the public revenue, with which they then sought to deter us from the adoption of the American system, we are now threatened with its subversion, by the vast amount of the public revenue produced by that system.

Every branch of our navigation has increased. As to the desolation of our cities, let us take, as an example, the condition of the largest and most commercial of all of them, the great northern capital. I have in my hands the assessed value of real estate in the city of New York, from 1817 to 1831. This value is canvassed, contested, scrutinized, and adjudged, by the proper sworn authorities. It is, therefore, entitled to full credence. During the first term, commencing with 1817, and ending in the year of the passage of the tariff of 1824, the amount of the value of real estate was, the first year, $57,799,435, and, after various fluctuations in the intermediate period, it settled down at $52,019,730, exhibiting a decrease, in seven years, of $5,779,705. During the year 1825, after the passage of the tariff, it rose, and, gradually ascending throughout the whole of the latter period of seven years, it finally, in 1831, reached the astonishing height of $95,716,485! Now, if it be said that this rapid growth of the city of New York was the effect of foreign commerce, then it was not correctly predicted, in 1824, that the tariff would destroy foreign commerce and desolate our commercial cities. If, on the contrary, it be the effect of internal trade, then internal trade cannot be justly chargeable with the evil consequences imputed to it. The truth is, it is the joint effect of both principles, the domestic industry nourishing the foreign trade, and the foreign commerce, in turn, nourishing the domestic industry. Nowhere more than in New York is the combination of both principles so completely developed. In the progress of my argument I will consider the effect upon the price of commodities produced by the American system, and show that the very reverse of the prediction of its foes, in 1824, has actually happened.

While thus we behold the entire failure of all that was foretold against the system, it is a subject of just felicitation to its friends, that all their anticipations of its benefits have been fulfilled, or are in progress of fulfilment. The honorable gentleman from South Carolina has made allusion to a speech made by me, in 1824, in the other House, in support of the tariff, and to which, otherwise, I should not have particularly referred. But I would ask any one, who could now command the courage to peruse that long production, what principle there laid down is not true? what prediction then made has been falsified by practical experience?

It is now proposed to abolish the system to which we owe so much of the public prosperity, and it is urged that the arrival of the period of the redemption of the public debt has been confidently looked to as presenting a suitable occasion to rid the country of the evils with which the system is alleged to be fraught. Not an inattentive observer of passing events, I have been aware that, among those who were most eagerly passing the payment of the public debt, and, upon that ground, were opposing appropriations to other great interests, there were some who cared less about the debt than the accomplishment of other objects. But the people of the United States have not coupled the payment of their public debt with the destruction of the protection of their industry against foreign laws and foreign industry. They have been accustomed to regard the extinction of the public debt as relief from a burden, and not as the infliction of a curse. If it is to be attended or followed by the subversion of the American system, and the exposure of our establishments and our productions to the unguarded consequences of the selfish policy of for-

eign powers, the payment of the public debt will be the bitterest of curses. Its fruit will be like the fruit

> "Of that forbidden tree, whose mortal taste
> Brought death into the world, and all our woe
> With loss of Eden."

If the system of protection be founded on principles erroneous in theory, pernicious in practice—above all, if it be unconstitutional, as is alleged, it ought to be forthwith abolished, and not a vestige of it suffered to remain. But, before we sanction this sweeping denunciation, let us look a little at this system, its magnitude, its ramifications, its duration, and the high authorities which have sustained it. We shall see that its foes will have accomplished comparatively nothing, after having achieved their present aim of breaking down our iron-foundries, our woollen, cotton, and hemp manufactories, and our sugar plantations. The destruction of these would undoubtedly lead to the sacrifice of immense capital, the ruin of many thousands of our fellow-citizens, and incalculable loss to the whole community. But their prostration would not disfigure, nor produce greater effect upon the whole system of protection, in all its branches, than the destruction of the beautiful domes upon the Capitol would occasion to the magnificent edifice which they surmount. Why, sir, there is scarcely an interest, scarcely a vocation in society, which is not embraced by the beneficence of this system.

It comprehends our coasting tonnage and trade, from which all foreign tonnage is absolutely excluded.

It includes all our foreign tonnage, with the inconsiderable exception made by treaties of reciprocity with a few foreign powers.

It embraces our fisheries and all our hardy and enterprising fishermen.

It extends to all lower Louisiana, the delta of which might as well be submerged again in the Gulf of Mexico, from which it has been a gradual conquest, as now to be deprived of the protecting duty upon its great staple.

It affects the cotton planter himself, and the tobacco planter, both of whom enjoy protection.

Such are some of the items of this vast system of protection, which it is now proposed to abandon. We might well pause and contemplate, if human imagination could conceive the extent of mischief and ruin from its total overthrow, before we proceed to the work of destruction. Its duration is worthy, also, of serious consideration. Not to go behind the Constitution, its date is coeval with that instrument. It began on the ever-memorable fourth day of July—the fourth day of July, 1789. The second act which stands recorded in the statute book, bearing the illustrious signature of George Washington, laid the cornerstone of the whole system. That there might be no mistake about the matter, it was then solemnly proclaimed to the American people and to the world, that it was necessary, for "the encouragement and protection of manufactures," that duties should be laid. It is in vain to urge the small amount of the measure of protection then extended. The great principle was then established by the fathers of the Constitution, with the Father of his Country at their head. And it cannot now be questioned, that, if the government had not then been new and the subject untried, a greater measure of protection would have been applied, if it had been supposed necessary. Shortly after, the master minds of Jefferson and Hamilton were brought to act on

this interesting subject. Taking views of it appertaining to the departments of Foreign Affairs and of the Treasury, which they respectively filled, they presented severally, reports which yet remain monuments of their profound wisdom, and came to the same conclusion of protection to American industry. Mr. Jefferson argued that foreign restrictions, foreign prohibitions, and foreign high duties, ought to be met, at home, by American restrictions, American prohibitions, and American high duties. Mr. Hamilton, surveying the entire ground, and looking at the inherent nature of the subject, treated it with an ability which, if ever equalled, has not been surpassed, and earnestly recommended protection.

The subject of the American system was again brought up in 1820, by the bill reported by the Chairman of the Committee on Manufactures, now a member of the bench of the Supreme Court of the United States, and the principle was successfully maintained by the representatives of the people; but the bill which they passed was defeated in the Senate. It was revived in 1824, the whole ground carefully and deliberately explored, and the bill then introduced, receiving all the sanctions of the Constitution, became the law of the land. An amendment of the system was proposed in 1828, to the history of which I refer with no agreeable recollections. The bill of that year, in some of its provisions, was framed on principles directly adverse to the declared wishes of the friends of the policy of protection. I have heard (without vouching for the fact) that it was so framed, upon the advice of a prominent citizen, now abroad, with the view of ultimately defeating the bill, and with assurances that, being altogether unacceptable to the friends of the American system, the bill would be lost. Be

that as it may, the most exceptional features of the bill were stamped upon it, against the earnest remonstrances of the friends of the system, by the votes of Southern members, upon a principle, I think, as unsound in legislation as it is reprehensible in ethics. The bill was passed, notwithstanding, it having been deemed better to take the bad along with the good which it contained than reject it altogether. Subsequent legislation has corrected very much the error then perpetrated, but still that measure is vehemently denounced by gentlemen who contributed to make it what it was.

Thus, sir, has this great system of protection been gradually built stone upon stone, and step by step, from the fourth of July, 1789, down to the present period. In every stage of its progress it has received the deliberate sanction of Congress. A vast majority of the people of the United States has approved, and continues to approve it. Every Chief Magistrate of the United States, from Washington to the present, in some form or other, has given to it the authority of his name; and, however the opinions of the existing President are interpreted south of Mason and Dixon's Line, on the north they are, at least, understood to favor the establishment of a judicious tariff.

The question, therefore, which we are now called upon to determine is not whether we shall establish a new and doubtful system of policy, just proposed, and for the first time presented to our consideration, but whether we shall break down and destroy a long-established system, patiently and carefully built up, and sanctioned, during a series of years, again and again by the nation and its highest and most revered authorities. And are we not bound deliberately to consider whether we can proceed to this work of destruction without a violation of the public faith? The

people of the United States have justly supposed that the policy of protecting their industry against foreign legislation and foreign industry was fully settled, not by a single act, but by repeated and deliberate acts of government performed at distant and frequent intervals. In full confidence that the policy was firmly and unchangeably fixed, thousands upon thousands have invested their capital, purchased a vast amount of real and other estate, made permanent establishments, and accommodated their industry. Can we expose to utter and irretrievable ruin this countless multitude without justly incurring the reproach of violating the national faith?

I shall not discuss the constitutional question. Without meaning any disrespect to those who raise it, if it be debatable, it has been sufficiently debated. The gentleman from South Carolina suffered it to fall unnoticed from his budget; and it was not until after he had closed his speech and resumed his seat that it occurred to him that he had forgotten it, when he again addressed the Senate, and, by a sort of protestation against any conclusion from his silence, put forward the objection. The recent Free Trade Convention at Philadelphia, it is well known, were divided on the question; and although the topic is noticed in their address to the public, they do not avow their own belief that the American system is unconstitutional, but represent that such is the opinion of respectable portions of the American people. Another address to the people of the United States, from a high source, during the past year, treating this subject, does not assert the opinion of the distinguished author, but states that of others to be that it is unconstitutional. From which I infer that he himself did not believe it unconstitutional.

Here the Vice-President (Mr. Calhoun) interposed, and remarked that if the Senator from Kentucky alluded to him, he must say that his opinion was that the measure was unconstitutional.

When, sir—said Mr. Clay—I contended with you, side by side, and with perhaps less zeal than you exhibited, in 1816, I did not understand you then to consider the policy forbidden by the Constitution.

The Vice-President again interposed, and said that the constitutional question was not debated at that time, and that he had never expressed an opinion contrary to that now intimated.

I give way with pleasure—said Mr. Clay—to these explanations, which I hope will always be made when I say anything bearing on the individual opinions of the Chair. I know the delicacy of the position, and sympathize with the incumbent, whoever he may be. It is true, the question was not debated in 1816; and why not? Because it was not debatable; it was then believed not fairly to arise. It never has been made as a distinct, substantial, and leading point of objection. It never was made until the discussion of the tariff of 1824, when it was rather hinted at, as against the spirit of the Constitution, than formally announced as being contrary to the provisions of that instrument. What was not dreamed of before, or in 1816, and scarcely thought of in 1824, is now made by excited imaginations to assume the imposing form of a serious constitutional barrier.

And now, Mr. President, I have to make a few observations on a delicate subject, which I approach with all the respect that is due to its serious and grave nature. They

have not, indeed, been rendered necessary by the speech of the gentleman from South Carolina, whose forbearance to notice the topic was commendable, as his argument throughout was characterized by an ability and dignity worthy of him and of the Senate. The gentleman made one declaration which might possibly be misinterpreted, and I submit to him whether an explanation of it be not proper. The declaration, as reported in his printed speech, is: "The instinct of self-interest might have taught us an easier way of relieving ourselves from this oppression. It wanted but the will to have supplied ourselves with every article embraced in the protective system, free of duty, without any other participation on our part than a simple consent to receive them."

Here Mr. Hayne rose, and remarked that the passages which immediately preceded and followed the paragraph cited, he thought, plainly indicated his meaning, which related to evasions of the system by illicit introduction of goods, which they were not disposed to countenance in South Carolina.

I am happy to hear this explanation. But, sir, it is impossible to conceal from our view the facts that there is great excitement in South Carolina; that the protective system is openly and violently denounced in popular meetings; and that the Legislature itself has declared its purpose of resorting to counteracting measures—a suspension of which has only been submitted to for the purpose of allowing Congress time to retrace its steps. With respect to this Union, Mr. President, the truth cannot be too generally proclaimed nor too strongly inculcated, that it is necessary to the whole and to all the parts—necessary to those parts, indeed, in different degrees, but vitally necessary to each;

and that threats to disturb or dissolve it, coming from any of the parts, would be quite as indiscreet and improper as would be threats from the residue to exclude those parts from the pale of its benefits. The great principle which lies at the foundation of all free government is that the majority must govern; from which there is or can be no appeal but to the sword. That majority ought to govern wisely, equitably, moderately, and constitutionally, but govern it must, subject only to that terrible appeal. If every one, or several States, being a minority, can, by menacing a dissolution of the Union, succeed in forcing an abandonment of great measures deemed essential to the interests and prosperity of the whole, the Union from that moment is practically gone. It may linger on in form and name, but its vital spirit has fled forever! Entertaining these deliberate opinions, I would entreat the patriotic people of South Carolina—the land of Marion, Sumter, and Pickens—of Rutledge, Laurens, the Pinckneys, and Lowndes—of living and present names, which I would mention if they were not living or present—to pause, solemnly pause! and contemplate the frightful precipice which lies directly before them. The retreat may be painful and mortifying to their gallantry and pride, but it is to retreat to the Union, to safety, and to those brethren with whom, or with whose ancestors, they, or their ancestors, have won on fields of glory imperishable renown. To advance is to rush on certain and inevitable disgrace and destruction.

We have been told of deserted castles, of uninhabited halls, and of mansions, once the seats of opulence and hospitality, now abandoned and moldering in ruins. I never had the honor of being in South Carolina; but I have heard and read of the stories of its chivalry, and of its generous

and open-hearted liberality. I have heard, too, of the struggles for power between the lower and upper country. The same causes which existed in Virginia, with which I have been acquainted, I presume, have had their influence in Carolina. In whose hands now are the once proud seats of Westover, Curles, Maycocks, Shirley, and others, on James River, and in lower Virginia? Under the operation of laws abolishing the principle of primogeniture, and providing the equitable rule of an equal distribution of estates among those in equal degree of consanguinity, they have passed into other and stranger hands. Some of the descendants of illustrious families have gone to the far West, while others, lingering behind, have contrasted their present condition with that of their venerated ancestors. They behold themselves excluded from their fathers' houses, now in the hands of those who were once their fathers' overseers, or sinking into decay; their imaginations paint ancient renown, the fading honors of their name, glories gone by; too poor to live, too proud to work, too high-minded and honorable to resort to ignoble means of acquisition, brave, daring, chivalrous, what can be the cause of their present unhappy state? The "accursed tariff" presents itself to their excited imaginations, and they blindly rush into the ranks of those who, unfurling the banner of nullification, would place a State upon its sovereignty!

The danger to our Union does not lie on the side of persistence in the American system, but on that of its abandonment. If, as I have supposed and believe, the inhabitants of all north and east of the James River, and all west of the mountains, including Louisiana, are deeply interested in the preservation of that system, would they be reconciled to its overthrow? Can it be expected that two-thirds, if

not three-fourths, of the people of the United States would consent to the destruction of a policy believed to be indispensably necessary to their prosperity? When, too, this sacrifice is made at the instance of a single interest which they verily believe will not be promoted by it? In estimating the degree of peril which may be incident to two opposite courses of human policy, the statesman would be shortsighted who should content himself with viewing only the evils, real or imaginary, which belong to that course which is in practical operation. He should lift himself up to the contemplation of those greater and more certain dangers which might inevitably attend the adoption of the alternative course. What would be the condition of this Union, if Pennsylvania and New York, those mammoth members of our Confederacy, were firmly persuaded that their industry was paralyzed and their prosperity blighted by the enforcement of the British colonial system, under the delusive name of free trade? They are now tranquil and happy and contented, conscious of their welfare, and feeling a salutary and rapid circulation of the products of home manufactures and home industry throughout all their great arteries. But let that be checked, let them feel that a foreign system is to predominate, and the sources of their subsistence and comfort dried up; let New England and the West and the Middle States all feel that they too are the victims of a mistaken policy, and let these vast portions of our country despair of any favorable change, and then, indeed, might we tremble for the continuance and safety of this Union!

FOR "FREE TRADE AND SEAMEN'S RIGHTS"

FROM A SPEECH ON THE WAR OF 1812. DELIVERED IN THE HOUSE OF REPRESENTATIVES, JANUARY 8, 1813

NEXT to the notice which the opposition has found itself called upon to bestow upon the French emperor, a distinguished citizen of Virginia, formerly President of the United States, has never for a moment failed to receive their kindest and most respectful attention. An honorable gentleman from Massachusetts, Mr. Quincy, of whom, I am sorry to say, it becomes necessary for me, in the course of my remarks, to take some notice, has alluded to him in a remarkable manner. Neither his retirement from public office, his eminent services, nor his advanced age, can exempt this patriot from the coarse assaults of party malevolence. No, sir, in 1801 he snatched from the rude hand of usurpation the violated Constitution of his country, and that is his crime. He preserved that instrument in form and substance and spirit, a precious inheritance for generations to come, and for this he can never be forgiven. How vain and impotent is party rage directed against such a man! He is not more elevated by his lofty residence upon the summit of his own favorite mountain than he is lifted, by the serenity of his mind and the consciousness of a well-spent life, above the malignant passions and bitter feelings of the day. No! his own beloved Monticello is not more moved by the storms that beat against its sides than is this illustrious man by the howlings of the whole British pack set loose from the Essex kennel! When

the gentleman to whom I have been compelled to allude shall have mingled his dust with that of his abused ancestors; when he shall have been consigned to oblivion, or, if he lives at all, shall live only in the treasonable annals of a certain junto, the name of Jefferson will be hailed with gratitude, his memory honored and cherished as the second founder of the liberties of the people, and the period of his administration will be looked back to, as one of the happiest and brightest epochs of American history—an oasis in the midst of a sandy desert. But I beg the gentleman's pardon; he has indeed secured to himself a more imperishable fame than I had supposed. I think it was about four years ago that he submitted to the House of Representatives an initiative proposition for an impeachment of Mr. Jefferson. The House condescended to consider it. The gentleman debated it with his usual temper, moderation, and urbanity. The House decided upon it in the most solemn manner, and, although the gentleman had somehow obtained a second, the final vote stood, one for, and one hundred and seventeen against the proposition! The same historic page that transmitted to posterity the virtue and the glory of Henry the Great of France, for their admiration and example, has preserved the infamous name of the fanatic assassin of that excellent monarch. The same sacred pen that portrayed the sufferings and crucifixion of the Saviour of mankind has recorded, for universal execration, the name of him who was guilty, not of betraying his country, but (a kindred crime!) of betraying his God.

In one respect there is a remarkable difference between the administration and the opposition; it is in a sacred regard for personal liberty. When out of power my political friends condemned the surrender of Jonathan Robbins; they

opposed the violation of the freedom of the press in the Sedition law; they opposed the more insidious attack upon the freedom of the person under the imposing garb of an Alien law. The party now in opposition, then in power, advocated the sacrifice of the unhappy Robbins, and passed those two laws. True to our principles, we are now struggling for the liberty of our seamen against foreign oppression. True to theirs, they oppose a war undertaken for this object. They have, indeed, lately affected a tender solicitude for the liberties of the people, and talk of the danger of standing armies and the burden of taxes. But it must be evident to you, Mr. Chairman, that they speak in a foreign idiom. Their brogue evinces that it is not their vernacular tongue. What! the opposition, who, in 1798 and 1799 could raise a useless army to fight an enemy three thousand miles distant from us, alarmed at the existence of one raised for a known and specified object—the attack of the adjoining provinces of the enemy! What! the gentleman from Massachusetts, who assisted by his vote to raise the army of twenty-five thousand, alarmed at the danger of our liberties from this very army! . . .

I omitted yesterday, sir, when speaking of a delicate and painful subject, to notice a powerful engine which the conspirators against the integrity of the Union employ to effect their nefarious purposes—I mean Southern influence. The true friend of his country, knowing that our Constitution was the work of compromise, in which interests, apparently conflicting, were attempted to be reconciled, aims to extinguish or allay prejudices. But this patriotic exertion does not suit the views of those who are urged on by diabolical ambition. They find it convenient to imagine the existence of certain improper influences, and to propagate,

with their utmost industry, a belief of them. Hence the idea of Southern preponderance; Virginia influence; the yoking of the respectable yeomanry of the North, with negro slaves, to the car of Southern nabobs. If Virginia really cherishes a reprehensible ambition, an aim to monopolize the Chief Magistracy of the country, how is such a purpose to be accomplished? Virginia, alone, cannot elect a President, whose elevation depends upon a plurality of electoral votes, and a consequent concurrence of many States. Would Vermont, disinterested Pennsylvania, the Carolinas, independent Georgia, Kentucky, Tennessee, Ohio, Louisiana, all consent to become the tools of inordinate ambition? But the present incumbent was designated to the office before his predecessor had retired. How? By public sentiment—public sentiment which grew out of his known virtues, his illustrious services, and his distinguished abilities. Would the gentleman crush this public sentiment—is he prepared to admit that he would arrest the progress of opinion?

The war was declared because Great Britain arrogated to herself the pretension of regulating our foreign trade, under the delusive name of retaliatory orders in council—a pretension by which she undertook to proclaim to American enterprise—"Thus far shalt thou go, and no further"—orders which she refused to revoke after the alleged cause of their enactment had ceased; because she persisted in the practice of impressing American seamen; because she had instigated the Indians to commit hostilities against us; and because she refused indemnity for her past injuries upon our commerce. I throw out of the question other wrongs. The war, in fact, was announced, on our part, to meet the war which she was waging on her part. So undeniable were the causes of the

war, so powerfully did they address themselves to the feelings of the whole American people, that when the bill was pending before this House, gentlemen in the opposition, although provoked to debate, would not, or could not, utter one syllable against it. . . .

We are told by gentlemen in the opposition that government has not done all that was incumbent on it to do to avoid just cause of complaint on the part of Great Britain; that, in particular, the certificates of protection, authorized by the act of 1796, are fraudulently used. Sir, government has done too much in granting those paper protections. I can never think of them without being shocked. They resemble the passes which the master grants to his negro slave —"Let the bearer, Mungo, pass and repass without molestation." What do they imply? That Great Britain has a right to seize all who are not provided with them. From their very nature they must be liable to abuse on both sides. If Great Britain desires a mark by which she can know her own subjects, let her give them an ear-mark. The colors that float from the masthead should be the credentials of our seamen. There is no safety to us, and the gentlemen have shown it, but in the rule that all who sail under the flag (not being enemies) are protected by the flag. It is impossible that this country should ever abandon the gallant tars who have won for us such splendid trophies. Let me suppose that the genius of Columbia should visit one of them in his oppressor's prison and attempt to reconcile him to his forlorn and wretched condition. She would say to him, in the language of gentlemen on the other side: "Great Britain intends you no harm; she did not mean to impress you, but one of her own subjects; having taken you by mistake, I will remonstrate, and try to prevail upon her by peaceable

means to release you; but I cannot, my son, fight for you." If he did not consider this mere mockery, the poor tar would address her judgment and say: "You owe me, my country, protection; I owe you in return obedience. I am no British subject, I am a native of old Massachusetts, where live my aged father, my wife, my children. I have faithfully discharged my duty. Will you refuse to do yours?" Appealing to her passions, he would continue: "I lost this eye in fighting under Truxton with the 'Insurgente'; I got this scar before Tripoli; I broke this leg on board the 'Constitution' when the 'Guerriere' struck." If she remained still unmoved, he would break out in the ascents of mingled distress and despair:

> "Hard, hard is my fate! once I freedom enjoyed,
> Was as happy as happy could be!
> Oh! how hard is my fate, how galling these chains!"

I will not imagine the dreadful catastrophe to which he would be driven by an abandonment of him to his oppressor. It will not be, it cannot be, that his country will refuse him protection. . . .

An honorable peace is attainable only by an efficient war. My plan would be to call out the ample resources of the country, give them a judicious direction, prosecute the war with the utmost vigor, strike wherever we can reach the enemy, at sea or on land, and negotiate the terms of a peace at Quebec or at Halifax.

We are told that England is a proud and lofty nation, which, disdaining to wait for danger, meets it half way. Haughty as she is, we once triumphed over her, and, if we do not listen to the counsels of timidity and despair, we shall again prevail. In such a cause, with the aid of Providence, we must come out crowned with success; but

if we fail, let us fail like men, lash ourselves to our gallant tars, and expire together in one common struggle, fighting for free trade and seamen's rights.

THE GREEK REVOLUTION

HOUSE OF REPRESENTATIVES, JANUARY 20, 1824, SUPPORTING THE WEBSTER RESOLUTION

THERE is reason to apprehend that a tremendous storm is ready to burst upon our happy country—one which may call into action all our vigor, courage, and resources. Is it wise or prudent, in preparing to breast the storm, if it must come, to talk to this nation of its incompetency to repel European aggression, to lower its spirit, to weaken its moral energy, and to qualify it for easy conquest and base submission? If there be any reality in the dangers which are supposed to encompass us, should we not animate the people, and adjure them to believe, as I do, that our resources are ample; and that we can bring into the field a million of freemen, ready to exhaust their last drop of blood, and to spend the last cent in the defence of the country, its liberty, and its institutions? Sir, are these, if united, to be conquered by all Europe combined? All the perils to which we can possibly be exposed are much less in reality than the imagination is disposed to paint them. And they are best averted by a habitual contemplation of them, by reducing them to their true dimensions. If combined Europe is to precipitate itself upon us, we cannot too soon begin to invigorate our strength, to teach our heads to think, our hearts to conceive, and our arms to

execute, the high and noble deeds which belong to the character and glory of our country. The experience of the world instructs us that conquests are already achieved, which are boldly and firmly resolved on, and that men only become slaves that have ceased to resolve to be free. If we wish to cover ourselves with the best of all armor, let us not discourage our people, let us stimulate their ardor, let us sustain their resolution, let us proclaim to them that we feel as they feel, and that, with them, we are determined to live or die like freemen.

Surely, sir, we need no long or learned lectures about the nature of government and the influence of property or ranks on society. We may content ourselves with studying the true character of our own people and with knowing that the interests are confided to us of a nation capable of doing and suffering all things for its liberty. Such a nation, if its rulers be faithful, must be invincible. I well remember an observation made to me by the most illustrious female[1] of the age, if not of her sex. All history showed, she said, that a nation was never conquered. No, sir, no united nation that resolves to be free can be conquered. And has this come to this? Are we so humbled, so low, so debased, that we dare not express our sympathy for suffering Greece, that we dare not articulate our detestation of the brutal excesses of which she has been the bleeding victim, lest we might offend some one or more of their imperial and royal majesties? If gentlemen are afraid to act rashly on such a subject, suppose, Mr. Chairman, that we unite in a humble petition, addressed to their majesties, beseeching them that of

[1] Madame de Staël.

their gracious condescension they would allow us to express our feelings and our sympathies. How shall it run? "We, the representatives of the free people of the United States of America, humbly approach the thrones of your imperial and royal majesties, and supplicate that, of your imperial and royal clemency"—I cannot go through the disgusting recital—my lips have not yet learned to pronounce the sycophantic language of a degraded slave! Are we so mean, so base, so despicable, that we may not attempt to express our horror—to utter our indignation, at the most brutal and atrocious war that ever stained earth or shocked high heaven; at the ferocious deeds of a savage and infuriated soldiery, stimulated and urged on by the clergy of a fanatical and inimical religion, and rioting in all the excesses of blood and butchery, at the mere details of which the heart sickens and recoils!

If the great body of Christendom can look on calmly and coolly, while all this is perpetrated on a Christian people, in its own immediate vicinity, in its very presence, let us at least evince that one of its remote extremities is susceptible of sensibility to Christian wrongs, and capable of sympathy for Christian sufferings; that in this remote quarter of the world there are hearts not yet closed against compassion for human woes, that can pour out their indignant feelings at the oppression of a people endeared to us by every ancient recollection, and every modern tie. . . .

But, sir, is it not for Greece alone that I desire to see this measure adopted. It will give to her but little support, and that purely of a moral kind. It is principally for America, for the credit and character of our common country, for our own unsullied name, that I hope to see it pass. Mr. Chairman, what appearance on the page of history

would a record like this exhibit? "In the month of January, in the year of our Lord and Saviour 1824, while all European Christendom beheld, with cold and unfeeling indifference, the unexampled wrongs and inexpressible misery of Christian Greece, a proposition was made in the Congress of the United States, almost the sole, the last, the greatest depository of human hope and human freedom, the representatives of a gallant nation, containing a million of freemen ready to fly to arms, while the people of that nation were spontaneously expressing its deep-toned feeling, and the whole continent, by one simultaneous emotion, was rising, and solemnly and anxiously supplicating and invoking high heaven to spare and succor Greece, and to invigorate her arms, in her glorious cause, while temples and Senate Houses were alike resounding with one burst of generous and holy sympathy—in the year of our Lord and Saviour, that Saviour of Greece and of us—a proposition was offered in the American Congress to send a messenger to Greece to inquire into her state and condition, with a kind expression of our good wishes and our sympathies—and it was rejected!" Go home, if you can, go home, if you dare, to your constituents, and tell them that you voted it down; meet, if you can, the appalling countenances of those who sent you here, and tell them that you shrank from the declaration of your own sentiments—that you cannot tell how, but that some unknown dread, some indescribable apprehension, some indefinable danger, drove you from your purpose —that the spectres of cimeters and crowns and crescents gleamed before you and alarmed you; and that you suppressed all the noble feelings prompted by religion, by liberty, by national independence, and by humanity. I cannot bring myself to believe that such will be the feel-

ing of a majority of the committee. But, for myself, though every friend of the cause should desert it, and I be left to stand alone with the gentleman from Massachusetts, I will give to this resolution the poor sanction of my unqualified approbation.

ADDRESS TO LAFAYETTE

[Delivered on the occasion of the presentation of General Lafayette to the House of Representatives of the United States, December 10, 1824.]

GENERAL,—The House of Representatives of the United States, impelled alike by its own feelings and by those of the whole American people, could not have assigned to me a more gratifying duty than that of presenting to you cordial congratulations upon the occasion of your recent arrival in the United States, in compliance with the wishes of Congress, and to assure you of the very high satisfaction which your presence affords on this early theatre of your glory and renown.

Although but few of the members who compose this body shared with you in the war of our Revolution, all have, from impartial history or from faithful tradition, a knowledge of the perils, the sufferings, and the sacrifices which you voluntarily encountered, and the signal services, in America and in Europe, which you performed for an infant, a distant, and an alien people; and all feel and own the very great extent of the obligations under which you have placed our country.

But the relations in which you have ever stood to the United States, interesting and important as they have been, do not constitute the only motive of the respect and admiration which the House of Representatives entertain for you. Your consistency of character, your uniform devotion to regulated liberty, in all the vicissitudes of a long and arduous life, also com-

mand its admiration. During all the recent convulsions of Europe, amid, as after the dispersion of, every political storm, the people of the United States have beheld you, true to your old principles, firm and erect, cheering and animating with your well-known voice the votaries of liberty, its faithful and fearless champion, ready to shed the last drop of that blood which here you so freely and nobly spilled in the same holy cause.

The vain wish has been sometimes indulged that Providence would allow the patriot, after death, to return to his country, and to contemplate the intermediate changes which had taken place; to view the forests felled, the cities built, the mountains levelled, the canals cut, the highways constructed, the progress of the arts, the advancement of learning, and the increase of population.

General, your present visit to the United States is a realization of the consoling object of that wish. You are in the midst of posterity. Everywhere you must have been struck with the great changes, physical and moral, which have occurred since you left us. Even this very city, bearing a venerated name alike endeared to you and to us, has since emerged from the forest which then covered its site. In one respect you behold us unaltered, and this is in the sentiment of continued devotion to liberty and of ardent affection and profound gratitude to your departed friend, the father of his country, and to you, and to your illustrious associates in the field and in the cabinet for the multiplied blessings which surround us, and for the very privilege of addressing you which I now exercise. This sentiment, now fondly cherished by more than ten millions of people, will be transmitted, with unabated vigor, down the tide of time, through the countless millions who are destined to inhabit this continent, to the latest posterity.

REPLY TO JOHN RANDOLPH

MADE IN THE HOUSE OF REPRESENTATIVES IN 1824

SIR,—I am growing old. I have had some little measure of experience in public life, and the result of that experience has brought me to this conclusion, that when business, of whatever nature, is to be transacted in a deliberative assembly or in private life, courtesy, forbearance, and moderation are best calculated to bring it to a successful conclusion. Sir, my age admonishes me to abstain from involving myself in personal difficulties; would to God that I could say I am also restrained by higher motives. I certainly never sought any collision with the gentleman from Virginia. My situation at this time is peculiar, if it be nothing else, and might, I should think, dissuade, at least, a generous heart from any wish to draw me into circumstances of personal altercation. I have experienced this magnanimity from some quarters of the House.

But I regret that from others it appears to have no such consideration. The gentleman from Virginia was pleased to say that in one point at least he coincided with me—in an humble estimate of my grammatical and philological acquirements. I know my deficiencies. I was born to no proud patrimonial estate; from my father I inherited only infancy, ignorance, and indigence. I feel my defects; but so far as my situation in early life is concerned I may without presumption say they are more my misfortune than my fault But, however I regret my want of ability to furnish to the gentleman a better specimen of powers of verbal criticism, I will venture to say it is not greater than the disappointment of this committee as to the strength of his argument.

HENRY LORD BROUGHAM

HENRY BROUGHAM, BARON BROUGHAM AND VAUX, English statesman, orator, and lord chancellor, was born at Edinburgh, Sept. 19, 1778, and died at Cannes, France, May 7, 1868. Educated at the Edinburgh High School, and at the University of the Scottish capital, where he distinguished himself as a classical scholar, mathematician, and student of the natural sciences, he studied law, and was admitted to the Scottish and later on to the English Bar. Prior to removing to London, he took part with Lord Jeffrey and Sydney Smith in founding the "Edinburgh Review," to which, on a wide range of topics, he contributed, after which, in the English capital, he gained considerable legal practice, and established a reputation in science which earned him membership in the Royal Society. In 1810, he entered Parliament and attracted attention as a member of the Liberal opposition, an orator of ability and energy, and a reformer in matters political, social, and educational, as well as a valiant opponent of the Slave trade. Just before this, he had spoken eloquently in the interest of commerce, against the Orders in Council, which provoked war with this country in 1812–14, and at Liverpool, in October, 1812, he spoke eloquently against Pitt and the war, in the interest of liberty and peace. His able and successful defence with Denham, in 1820, of Queen Caroline, the injured consort of George IV, for alleged indecorous conduct, gained him popular applause, though it barred him from preferment by the Crown, until the death of the King, when he was appointed by the new Whig government Lord Chancellor, and took his seat on the woolsack as Baron Brougham. In this post he distinguished himself as the pioneer of law reform, and in the House of Peers he aided greatly in passing the Reform Bill, which became an Act in 1832. Outside of Parliament, he also took a hearty interest in educational advancement, aided in founding the non-sectarian University of London, and gave a great impetus to the publishing enterprises of the newly created Society for the Diffusion of Useful Knowledge and to the movement for establishing Mechanics' Institutes. Toward the close of his long life, he was much gratified by the honors paid him, in the lord rectorship of Glasgow University and the chancellorship of that at Edinburgh. His late appearances in the House of Lords, in his declining days, did not add to his fame. He died in his ninetieth year. It was by his speeches that Brougham's influence was most felt by his own generation, and upon them has been built his great reputation. Although there is, unhappily, something evanescent, writes a contemporary, in those great efforts of the human tongue which so often roused and ruled the passions and the intellect of the

senate and the nation, "their results belong to history, and Lord Brougham will leave no monument behind him more worthy to be held in lasting remembrance than his orations. He labored to become a master in his art, and we see in the arrangement of his topics, the structure of his periods, and the choice of his language, the skill, and, in its proper sense, the artifice of the consummate rhetorician."

SPEECH ON NEGRO EMANCIPATION

DELIVERED IN THE HOUSE OF LORDS, FEBRUARY 20, 1838

I DO NOT think, my lords, that ever but once before in the whole course of my public life have I risen to address either House of Parliament with the anxiety under which I labor at this moment. The occasion to which alone I can liken the present was when I stood up in the Commons to expose the treatment of that persecuted missionary whose case gave birth to the memorable debate upon the condition of our negro brethern in the colonies — a debate happily so fruitful of results to the whole of this great cause.

But there is this difference between the two occasions to sustain my spirits now, that whereas at the former period the horizon was all wrapped in gloom through which not a ray of light pierced to cheer us we have now emerged into a comparatively bright atmosphere and are pursuing our journey full of hope. For this we have mainly to thank that important discussion and those eminent men who bore in it so conspicuous a part. And now I feel a greater gratification in being the means of enabling your lordships, by sharing in this great and glorious work, nay, by leading the way towards its final accomplishment, to increase the esteem in which you are held by your fellow citizens; or if, by any differences of opinion on recent measures, you may unhappily have lost any por-

tion of the public favor, I know of no path more short, more sure, or more smooth, by which you may regain it. But I will not rest my right to your co-operation upon any such grounds as these. I claim your help by a higher title. I rely upon the justice of my cause — I rely upon the power of your consciences — I rely upon your duty to God and to man — I rely upon your consistency with yourselves — and, appealing to your own measure of 1833, if you be the same men in 1838, I call upon you to finish your own work and give at length a full effect to the wise and Christian principles which then guided your steps.

I rush at once into the midst of this great argument — I drag before you once more, but I trust for the last time, the African slave trade, which I lately denounced here, and have so often elsewhere. On this we are all agreed. Whatever difference of opinion may exist on the question of slavery, on the slave traffic there can be none. I am now furnished with a precedent which may serve for an example to guide us. On slavery we have always held that the colonial legislature could not be trusted; that, to use Mr. Canning's expression, you must beware of allowing the masters of slaves to make laws upon slavery. But upon the detestable traffic in slaves I can show you the proceeding of a colonial assembly which we should ourselves do well to adopt after their example. These masters of slaves, not to be trusted on that subject, have acted well and wisely on this. The legislature of Jamaica, owners of slaves, and representing all other slave-owners, feel that they also represent the poor negroes themselves; and they approach the throne, expressing themselves thankful — tardily thankful, no doubt — that the traffic has been for thirty years put down in our own colonies, and beseeching the sovereign to consummate the great work by the only effectual

means — of having it declared piracy by the law of nations, as it is robbery and piracy and murder by the law of God! This address is precisely that which I desire your lordships to present to the same gracious sovereign. . . .

I well remember how uneasy all were looking forward to the 1st of August, 1834, when the state of slavery was to cease, and I myself shared in those feelings of alarm when I contemplated the possible event of the vast but yet untried experiment. My fears proceeded first from the character of the masters. I knew the nature of man, fond of power, jealous of any interference with its exercise, uneasy at its being questioned, offended at its being regulated and constrained, averse, above all, to have it wrested from its hands, especially after it has been long enjoyed and its possession can hardly be severed from his nature.

But I also was aware of another and a worse part of human nature. I knew that whoso has abused power clings to it with a yet more convulsive grasp. I dreaded the nature of man, prone to hate whom he has injured; because I knew that law of human weakness which makes the oppressor hate his victim, makes him who has injured never forgive, fills the wrongdoer with vengeance against those whose right it is to indicate those injuries on his own head.

I knew that this abominable law of our evil nature was not confined to different races, contrasted hues, and strange features, but prevailed also between white man and white — for I never yet knew any one hate me but those whom I had served, and those who had done me some grievous injustice. Why then should I expect other feelings to burn within the planter's bosom, and govern his conduct towards the unhappy beings who had suffered so much and so long at his hands? But, on the part of the slaves, I was not without some anxiety

when I considered the corrupting effects of that degrading system under which they had for ages groaned, and recognized the truth of the saying in the first and the earliest of profane poets, that "the day which makes a man a slave robs him of half his value."

I might well think that the West Indian slave offered no exception to this maxim, that the habit of compulsory labor might have incapacitated him from voluntary exertion; that overmuch toil might have made all work his aversion; that never having been accustomed to provide for his own wants, while all his supplies were furnished by others, he might prove unwilling or unfit to work for himself, the ordinary inducements to industry never having operated on his mind.

In a word, it seemed unlikely that long disuse of freedom might have rendered him too familiar with his chains to set a right value on liberty, or that, if he panted to be free, the sudden transition from the one state to the other, the instantaneous enjoyment of the object of his desires, might prove too strong for his uncultured understanding; might overset his principles, and render him dangerous to the public peace. Hence it was that I entertained some apprehensions of the event, and yielded reluctantly to the plan proposed of preparing the negroes for the enjoyment of perfect freedom by passing them through the intermediate state of indentured apprenticeship.

Let us now see the results of their sudden though partial liberation, and how far those fears have been realized; for upon this must entirely depend the solution of the present question — whether or not it is safe now to complete the emancipation, which, if it only be safe, we have not the shadow of right any longer to withhold.

Well, then, let us see. The first of August came, the object

of so much anxiety and so many predictions — that day so joyously expected by the poor slaves, as sorely dreaded by their hard taskmasters; and surely, if there ever was a picture interesting, even fascinating, to look upon, if there ever was a passage in a people's history that redounded to their eternal honor, if ever triumphant answer was given to all the scandalous calumnies for ages heaped upon an oppressed race, as if to justify the wrongs done them, that picture, and that passage, and that answer were exhibited in the uniform history of that auspicious day all over the islands of the Western Sea. Instead of the horizon being lit up with the lurid fires of rebellion, kindled by a sense of natural though lawless revenge, and the just resistance to intolerable oppression, the whole of that widespread scene was mildly illuminated with joy, contentment, peace, and good will towards men.

No civilized nation, no people of the most refined character, could have displayed, after gaining a sudden and signal victory, more forbearance, more delicacy, in the enjoyment of their triumph, than these poor untutored slaves did upon the great consummation of all their wishes which they had just attained. Not a gesture or a look was seen to scare the eye; not a sound or a breath from the negro's lips was heard to grate on the ear of the planter. All was joy, congratulation, and hope. Everywhere were to be seen groups of these harmless folks assembled to talk over their good fortunes, to communicate their mutual feelings of happiness, to speculate on their future prospects. Finding that they were now free in name, they hoped soon to taste the reality of liberty. Feeling their fetters loosened, they looked forward to the day which would see them fall off, and the degrading marks which they left be effaced from their limbs.

But all this was accompanied with not a whisper that could

give offence to the master by reminding him of the change. This delicate, calm, tranquil joy was alone to be marked on that day over all the chain of the Antilles. Amusements there were none to be seen on that day — not even their simple pastimes by which they had been wont to beguile the hard hours of bondage, and which reminded that innocent people of the happy land of their forefathers, whence they had been torn by the hands of Christian and civilized men. The day was kept sacred as the festival of their liberation, for the negroes are an eminently pious race. Every church was crowded from early dawn with devout and earnest worshippers. Five or six times in the course of that memorable Friday were all those churches filled and emptied in succession by multitudes who came, not to give mouth-worship or eye-worship, but to render humble and hearty thanks to God for their freedom at length bestowed. In countries where the bounty of nature provokes the passions, where the fuel of intemperance is scattered with a profuse hand, I speak the fact when I tell that not one negro was seen in a state of intoxication. Three hundred and forty thousand slaves in Jamaica were at once set free on that day, and the peaceful festivity of those simple men was disturbed only on a single estate, in one parish, by the irregular conduct of three or four persons, who were immediately kept in order, and tranquillity was in one hour restored.

But the termination of slavery was to be an end of all labor; no man would work unless compelled; much less would any one work for hire. The cart-whip was to resound no more, and no more could exertion be obtained from the indolent African.

I set the past against these predictions. I have never been in the West Indies; I was one of those whom, under the name

of reasoners, and theorists, and visionaries, all planters pitied for incurable ignorance on colonial affairs; one of those who were forbidden to meddle with matters of which they could only judge who had the practical knowledge of experienced men on the spot obtained.

Therefore I now appeal to the fact,—and I also appeal to one who has been to the West Indies, is himself a planter, and was an eye-witness of the things upon which I call for his confirmatory testimony. It is to my noble friend [Lord Sligo] that I appeal. He knows, for he saw, that ever since slavery ceased there has been no want of inclination to work in any part of Jamaica, and that labor for hire is now to be had without the least difficulty by all who can afford to pay wages, the apprentices cheerfully working for those who will pay them during the hours not appropriated to their masters.

My noble friend made an inquisition as to the state of this important matter in a large part of his government; and I have his authority for stating that in nine estates out of ten laborers for hire were to be had without the least difficulty.

Yet this was the people of whom we were told, with a confidence that set all contradiction at defiance, with an insulting pity for the ignorance of us who had no local experience, that without the lash there could be no work done, and that, when it ceased to vex him, the African would sink into sleep. The prediction is found to have been ridiculously false; the negro peasantry is as industrious as our own, and wages furnish more effectual stimulus than the scourge.

Oh, but, said the men of colonial experience — the true practical men — this may do for some kinds of produce. Cotton may be planted, coffee may be picked, indigo may be manufactured,—all these kinds of work the negro may probably be got to do; but at least the cane will cease to grow,

the cane-piece can no longer be hoed, nor the plant be hewn down, nor the juice boiled, and sugar will utterly cease out of the land.

Now let the man of experience stand forward,—the practical man, the inhabitant of the colonies,—I require that he now come forth with his prediction, and I meet him with the fact; let him but appear, and I answer for him, we shall hear him prophesy no more. Put to silence by the past, which even these confident men have not the courage to deny, they will at length abandon this untenable ground.

Twice as much sugar by the hour was found, on my noble friend's inquiry, to be made since the apprenticeship, as under the slave system, and of a far better quality; and one planter on a vast scale has said that with twenty free laborers he could do the work of a hundred slaves.

But linger not on the islands where the gift of freedom has been but half bestowed. Look at Antigua and Bermuda, where the wisdom and the virtue have been displayed of at once giving complete emancipation. To Montserrat the same appeal might have been made, but for the folly of the upper House, which threw out the bill passed in the Assembly by the representatives of the planters. But in Antigua and in Bermuda, where for the last three years and a half there has not even been an apprentice — where all have been at once made as free as the peasantry of this country — the produce has increased, not diminished, and increased notwithstanding the accidents of bad seasons, droughts, and fires.

My lords, I have proved my case, and may now call for judgment. I have demonstrated every part of the proposition, which alone it is necessary that I should maintain, to prove the title of the apprentice to instant freedom from his taskmasters, because I have demonstrated that the liberation of the

slave has been absolutely, universally safe — attended with not even inconvenience — nay, productive of ample benefits to his master. I have shown that the apprentice works without compulsion, and that the reward of wages are a better incentive than the punishment of the lash. I have proved that labor for hire may anywhere be obtained as it is wanted, and can be purchased. All the apprentices working extra hours for hire, and all the free negroes, wherever their emancipation has been complete, worked harder by much for the masters who have wherewithal to pay them, than the slave can toil for his owner, or the apprentice for his master

Whether we look to the noble-minded colonies which have at once freed their slaves, or to those who still retain them in a middle and half-free condition, I have shown that the industry of the negro is undeniable, and that it is constant and productive in proportion as he is the director of its application and the master of its recompense. But I have gone a great deal further—I have demonstrated, by a reference to the same experience, the same unquestioned facts, that a more quiet, peaceful, inoffensive, innocent race is not to be found on the face of this earth than the Africans, not while dwelling in their own happy country, and enjoying freedom in a natural state under their own palm-trees and by their native streams, but after they have been torn away from it, enslaved, and their nature perverted in your Christian land, barbarized by the policy of civilized states; their whole character disfigured, if it were possible to disfigure it; all their feelings corrupted, if you could have corrupted them. Every effort has been made to spoil the poor African, every source of wicked ingenuity exhausted to deprave his nature, all the incentives of misconduct placed around him by the fiend-like artifice of Christian civilized men, and his excellent nature

has triumphed over all your arts; your unnatural culture has failed to make it bear the poisonous fruit that might well have been expected from such abominable husbandry, though enslaved and tormented, degraded and debased, as far as human industry could effect its purpose of making him bloodthirsty and savage, his gentle spirit has prevailed and preserved, in spite of all your prophecies, aye, and of all your efforts, unbroken tranquillity over the whole Caribbean chain!

Have I not proved my case? I show you that the whole grounds of the arrangement of 1833, the very pretext for withholding complete emancipation — alleged incapacity for labor and risk of insurrection — utterly fail. I rely on your own records; I refer to that record which cannot be averred against. I plead the record of your own statute. On what ground does its preamble rest the necessity of the intermediate or apprentice state, all admitting that nothing but necessity would justify it? —

"Whereas, it is expedient that provision should be made, promoting the industry and securing the good conduct of the manumitted slaves."

Those are the avowed reasons for the measure, those its only defence. All men confessed that were it not for the apprehension of liberated slaves not working voluntarily, and not behaving peaceably, of slavery being found to have unfitted them for industry, and of a sudden transition to perfect freedom being fraught with danger to the peace of society, you had no right to make them indentured apprentices and must at once get them wholly free. But the fear prevailed, which by the event I have now a right to call a delusion, and the apprenticeship was reluctantly agreed to.

The delusion went further. The planter succeeded in per-

suading us that he would be a vast loser by the change, and we gave him twenty millions sterling money to indemnify him for the supposed loss. The fear is found to be utterly baseless, the loss is a phantom of the brain, a shape conjured up by the interested parties to frighten our weak minds, and the only reality in this mockery is the payment of that enormous sum to the crafty and fortunate magician for his incantations The spell is dissolved, the charm is over, the unsubstantial fabric of calculating alarm, reared by the colonial body with our help, has been crushed to atoms, and its fragments scattered to the world.

And now, I ask, suppose it had been ascertained in 1833, when you make the apprenticeship law, that those alarms were absolutely groundless, the mere phantom of a sick brain, or contrivance of a sordid ingenuity, would a single voice have been raised in favor of the intermediate state? Would the words "indentured apprenticeship" ever have been pronounced? Would the man have been found endued with the courage to call for keeping the negro in chains one hour after he had been acknowledged entitled to his freedom?

My lords, I cannot better prove the absolute necessity of putting an immediate end to the state of apprenticeship than by showing what the victims of it are daily fated to endure. The punishments inflicted are of monstrous severity. The law is wickedly harsh; its execution is committed to hands that exasperate that cruelty. For the vague, undefined, undefinable offence of insolence, thirty-nine lashes; the same number for carrying a knife in the pocket; for cutting the shoot of a cane-plant, fifty lashes, or three months' imprisonment in that most loathsome of all dungeons, a West Indian jail.

There seems to have prevailed at all times among the

lawgivers of the slave colonies a feeling of which I grieve to say those of the mother country have partaken; that there is something in the nature of a slave, something in the disposition of the African race, something in the habits of those hapless victims of our crimes, our cruelties, and frauds, which requires a peculiar harshness of treatment from their rulers, and makes what in other men's cases we call justice and mercy cruelty to society, and injustice to the law in theirs, inducing us to visit with the extremity of rigor in the African what, if done by our own tribes, would be slightly visited, or not at all, as though there were in the negro nature something so obdurate that no punishment with which they can be punished would be too severe.

Prodigious, portentous injustice! As if we had a right to blame any but ourselves for whatever there may be of harsh or cunning in our slaves; as if we were entitled to visit upon him that disposition, were it obdurate — those habits, were they insubordinate — those propensities, were they dishonest (all of which I deny them to be, and every day's experience justifies my denial); but were those charges as true as they are foully slanderous and absolutely false, is it for us to treat our victims harshly for failings or for faults with which our treatment of him has corrupted and perverted his nature, instead of taking to ourselves the blame, punishing ourselves at least with self-abasement, and atoning with deepest shame for having implanted vice in a pure soil?

If some capricious despot were, in the career of ordinary tyranny, to tax his pampered fancy to produce something more monstrous, more unnatural than himself; were he to graft the thorn upon the vine, or place the dove among vultures to be reared, much as we might marvel at this freak of a perverted appetite, we should marvel still more if we saw

tyranny, even its own measure of proverbial unreasonableness, and complain because the grape was not gathered from the thorn, or because the dove so trained had a thirst for blood. Yet this is the unnatural caprice, this the injustice, the gross, the foul, the outrageous, the monstrous, the incredible injustice of which we are daily and hourly guilty towards the whole of the ill-fated African race!

My lords, we fill up the measure of this injustice by executing laws wickedly conceived, in a yet more atrocious spirit of cruelty. Our whole punishments smell of blood. Let the treadmill stop, from the weary limbs and exhausted frames of the sufferers no longer having the power to press it down the requisite number of turns in a minute, the lash instantly resounds through the mansion of woe! Let the stone spread out to be broken not crumble fast enough beneath the arms already scarred, flayed, and wealed by the whip, again the scourge tears afresh the half-healed flesh!

My lords, I have had my attention directed within the last two hours to the new mass of papers laid on our table from the West Indies. The bulk I am averse to break, but a sample I have culled from its hateful contents. Eleven females were punished by severe flogging, and then put on the treadmill, where they were compelled to ply until exhausted nature could do no more. When faint, and about to fall off, they were suspended by the arms in such a manner that has been described to me by a most respectable eye-witness of similar scenes, but not so suspended as that the mechanism could revolve clear of their person; for the wheel at each turn bruised and galled their legs, till their sufferings had reached the pitch when life can no longer even glimmer in the socket of the weary frame. In the course of a few days these wretched beings "languished," to

use the language of our law — that law which is so constantly and systematically violated—and, "languishing, died."

Ask you if crimes like these, murderous in their legal nature as well as frightful in their aspect, passed unnoticed; if inquiry was neglected to be made respecting those deaths in a prison? No such thing! The forms of justice were on this head peremptory even in the West Indies, and those forms, the handmaids of justice, were present, though their sacred mistress was far away. The coroner duly attended, his jury were regularly empanelled; eleven inquisitions were made in order, and eleven verdicts returned. Murder? Manslaughter? Misdemeanor? Misconduct? No! but "Died by the visitation of God!" Died by the visitation of God! A lie! — a perjury! — a blasphemy!

The visitation of God! Yes; for it is among the most awful of these visitations by which the inscrutable purposes of his will are mysteriously accomplished, that he sometimes arms the wicked with power to oppress the guiltless; and, if there be any visitation more dreadful than another — any which more tries the faith and vexes the reason of erring mortals — it is when heaven showers down upon the earth the plague — not of scorpions, or pestilence, or famine, or war — but of unjust judges or perjured jurors — wretches who pervert the law to wreak their personal vengeance or compass their sordid ends, and forswear themselves on the gospels of God, to the end that injustice may prevail and the innocent be destroyed —

> "Sed nos immensum spatiis confecimus æquor
> Et jam tempus equis spumentia solvere colla." [1]

I hasten to a close. There remains little to add. It is, my lords, with a view to prevent such enormities as I have

[1] "We have traversed the boundless spaces of the desert
And the time has come to unyoke our foaming steeds."

feebly pictured before you, to correct the administration of justice, to secure the comforts of the negroes, to restrain the cruelty of the tormentors, to amend the discipline of the prisons, to arm the governors with local authority over the police; it is with those views that I have formed the first five of the resolutions now upon your table, intending they should take effect during the very short interval of a few months which must elapse before the sixth shall give complete liberty to the slave.

I entirely concur in the observation of Mr. Burke, repeated and more happily expressed by Mr. Canning, that the masters of slaves are not to be trusted with making laws upon slavery; that nothing they do is ever found effectual; and that if by some miracle they even chance to enact a wholesome regulation, it is always found to want what Mr. Burke calls "the executory principle;" it fails to execute itself.

But experience has shown that when the lawgivers of the colonies find you are firmly determined to do your duty, they anticipate you by doing theirs. Thus, when you announced the bill for amending the Emancipation Act, they outstripped you in Jamaica, and passed theirs before you could reach them.

Let, then, your resolutions only show you to be in good earnest now, and I have no doubt a corresponding disposition will be evinced on the other side of the Atlantic. These improvements are, however, only to be regarded as temporary expedients,—as mere palliatives of an enormous mischief for which the only efficient remedy is that complete emancipation which I have demonstrated by the unerring and incontrovertible evidence of facts, as well as the clearest deductions of reason, to be safe and practicable, and, there-

fore, proved to be our imperative duty at once to proclaim.

From the instant that glad sound is wafted across the ocean, what a blessed change begins; what an enchanting prospect unfolds itself! The African, placed on the same footing with other men, becomes in reality our fellow citizen — to our feelings, as well as in his own nature, our equal, our brother. No difference of origin or color can now prevail to keep the two castes apart. The negro, master of his own labor,—only induced to lend his assistance if you make it his interest to help you, yet that aid being absolutely necessary to preserve your existence,—becomes an essential portion of the community, nay, the very portion upon which the whole must lean for support.

This ensures him all his rights; this makes it not only no longer possible to keep him in thraldom, but places him in a complete and intimate union with the whole mass of colonial society. Where the driver and the jailor once bore sway, the lash resounds no more, nor does the clank of the chain any more fall upon the troubled ear; the fetter has ceased to gall the vexed limb, and the very mark disappears which for a while it had left. All races and colors run together the same glorious race of improvement. Peace unbroken, harmony uninterrupted, calm unruffled, reign in mansion and in field, in the busy street and the fertile valley, where nature, with the lavish hand she extends under the tropical sun, pours forth all her bounty profusely, because received in the lap of cheerful industry, not extorted by hands cramped with bonds.

So now the fulness of time is come for at length discharging our duty to the African captive. I have demonstrated

to you that everything is ordered — every previous step taken — all safe, by experience shown to be safe, for the long-desired consummation. The time has come, the trial has been made, the hour is striking; you have no longer a pretext for hesitation, or faltering, or delay. The slave has shown, by four years' blameless behavior and devotion to the pursuits of peaceful industry, that he is as fit for his freedom as any English peasant, aye, or any lord whom I now address.

I demand his rights; I demand his liberty without stint. In the name of justice and of law, in the name of reason, in the name of God, who has given you no right to work injustice, I demand that your brother be no longer trampled upon as your slave! I make my appeal to the Commons, who represent the free people of England, and I require at their hands the performance of that condition for which they paid so enormous a price — that condition which all their constituents are in breathless anxiety to see fulfilled! I appeal to this House! Hereditary judges of the first tribunal in the world, to you I appeal for justice! Patrons of all the arts that humanize mankind, under your protection I place humanity herself! To the merciful Sovereign of a free people, I call aloud for mercy to the hundreds of thousands for whom half a million of her Christian sisters have cried out; I ask that their cry may not have risen in vain. But, first, I turn my eye to the Throne of all justice, and, devoutly humbling myself before him who is of purer eyes than to behold such vast iniquities, I implore that the curse hovering over the head of the unjust and the oppressor be averted from us, that your hearts may be turned to mercy, and that over all the earth his will may at length be done!

ROBERT EMMET

ROBERT EMMET, Irish revolutionary patriot and orator, was born at Dublin in 1778. Educated at Trinity College, Dublin, where he distinguished himself by his eloquence in the College historical society, he was designed for the Bar, but became instead one of the leading spirits among the United Irishmen, whose aim was Irish independence and severance from England. In July, 1803, he led a body of insurrectionists against Dublin Castle, who, on the way, soon passed beyond his control and wantonly murdered the chief justice, Lord Kilwarden, whose carriage they intercepted. When the rioters were dispersed, Emmet fled to the Wicklow Mountains, but was arrested and tried for treason, pleading his cause on the occasion in a long and eloquent speech. He was nevertheless condemned to death, and was executed Sept. 20, 1803. His death and his love for Miss Curran are the themes of two of Moore's "Irish Melodies."

SPEECH WHEN UNDER SENTENCE OF DEATH

DELIVERED AT THE SESSION HOUSE, DUBLIN, BEFORE LORD NORBURY, SEPTEMBER 19, 1803

MY LORDS,—What have I to say why sentence of death should not be pronounced on me according to law? I have nothing to say that can alter your predetermination, nor that it will become me to say with any view to the mitigation of that sentence which you are here to pronounce and I must abide by. But I have that to say which interests me more than life and which you have labored (as was necessarily your office in the present circumstances of this oppressed country) to destroy. I have much to say why my reputation should be rescued from the load of false accusation and calumny which has been heaped upon it. I do not imagine that, seated where you are, your minds can be so free from impurity as to receive the least impression from what I am going to utter,—I have no hopes

that I can anchor my character in the breast of a court constituted and trammelled as this is,— I only wish, and it is the utmost I expect, that your lordship may suffer it to float down your memories, untainted by the foul breath of prejudice, until it finds some more hospitable harbor to shelter it from the storm by which it is at present buffeted.

Was I only to suffer death after being adjudged guilty by your tribunal, I should bow in silence and meet the fate that awaits me without a murmur: but the sentence of law which delivers my body to the executioner will, through the ministry of that law, labor, in its own vindication, to consign my character to obloquy,— for there must be guilt somewhere: whether in the sentence of the court or in the catastrophe, posterity must determine.

A man in my situation, my lords, has not only to encounter the difficulties of fortune and the force of power over minds which it has corrupted or subjugated, but the difficulties of established prejudice: the man dies, but his memory lives. That mine may not perish, that it may live in the respect of my countrymen, I seize upon this opportunity to vindicate myself from some of the charges alleged against me.

When my spirit shall be wafted to a more friendly port; when my shade shall have joined the bands of those martyred heroes who have shed their blood on the scaffold and in the field in defense of their country and of virtue, this is my hope: I wish that my memory and name may animate those who survive me, while I look down with complacency on the destruction of that perfidious government which upholds its domination by blasphemy of the Most High; which displays its power over man as over the beasts of the forest; which sets man upon his brother and lifts his hand in the name of God against the throat of his fellow who believes or doubts a

little more or a little less than the government standard,— a government which is steeled to barbarity by the cries of the orphans and the tears of the widows which it has made——

[Here Lord Norbury interrupted Mr. Emmet, saying that the mean and wicked enthusiasts who felt as he did were not equal to the accomplishment of their wild designs.]

I appeal to the immaculate God — I swear by the throne of heaven, before which I must shortly appear — by the blood of the murdered patriots who have gone before me — that my conduct has been, through all this peril and all my purposes, governed only by the convictions which I have uttered, and by no other view than that of their cure and the emancipation of my country from the superinhuman oppression under which she has so long and too patiently travailed; and that I confidently and assuredly hope that, wild and chimerical as it may appear, there is still union and strength in Ireland to accomplish this noble enterprise.

Of this I speak with the confidence of intimate knowledge and with the consolation that appertains to that confidence. Think not, my lord, I say this for the petty gratification of giving you a transitory uneasiness; a man who never yet raised his voice to assert a lie will not hazard his character with posterity by asserting a falsehood on a subject so important to his country and on an occasion like this. Yes, my lords, a man who does not wish to have his epitaph written until his country is liberated will not leave a weapon in the power of envy, nor a pretence to impeach the probity which he means to preserve even in the grave to which tyranny consigns him.

[Here he was again interrupted by the court.]

Again I say that what I have spoken was not intended for your lordship, whose situation I commiserate rather than envy my expressions were for my countrymen; if there is a true Irishman present, let my last words cheer him in the hour of his affliction.

[Here he was again interrupted. Lord Norbury said he did not sit there to hear treason.]

I have always understood it to be the duty of a judge, when a prisoner has been convicted, to pronounce the sentence of the law; I have also understood that judges sometimes think it their duty to hear with patience and to speak with humanity; to exhort the victim of the laws and to offer with tender benignity his opinions of the motives by which he was actuated in the crime of which he had been adjudged guilty: that a judge has thought it his duty so to have done, I have no doubt; but where is the boasted freedom of your institutions, where is the vaunted impartiality, clemency, and mildness of your courts of justice, if an unfortunate prisoner, whom your policy, and not pure justice, is about to deliver into the hands of the executioner, is not suffered to explain his motives sincerely and truly, and to vindicate the principles by which he was actuated?

My lords, it may be a part of the system of angry justice to bow a man's mind by humiliation to the purposed ignominy of the scaffold; but worse to me than the purposed shame or the scaffold's terrors would be the shame of such foul and unfounded imputations as have been laid against me in this court. You, my lord, are a judge; I am the supposed culprit: I am a man, you are a man also; by a revolution of power we might change places, though we never could change characters. If I stand at the bar of this court and

dare not vindicate my character, what a farce is your justice? If I stand at this bar and dare not vindicate my character, how dare you calumniate it? Does the sentence of death which your unhallowed policy inflicts on my body also condemn my tongue to silence and my reputation to reproach? Your executioner may abridge the period of my existence; but while I exist I shall not forbear to vindicate my character and motives from your aspersions; and as a man to whom fame is dearer than life I will make the last use of that life in doing justice to that reputation which is to live after me, and which is the only legacy I can leave to those I honor and love, and for whom I am proud to perish. As men, my lord, we must appear at the great day at one common tribunal, and it will then remain for the searcher of all hearts to show a collective universe who was engaged in the most virtuous actions or actuated by the purest motives — my country's oppressors or ——

[Here he was interrupted and told to listen to the sentence of the law.]

My lord, will a dying man be denied the legal privilege of exculpating himself, in the eyes of the community, of an undeserved reproach thrown upon him during his trial, by charging him with ambition and attempting to cast away, for a paltry consideration, the liberties of his country? Why did your lordship insult me, or, rather, why insult justice, in demanding of me why sentence of death should not be pronounced? I know, my lord, that form prescribes that you should ask the question; the form also presumes a right of answering. This, no doubt, may be dispensed with — and so might the whole ceremony of trial, since sentence was already pronounced at the Castle before your jury was

impanelled; your lordships are but the priests of the oracle, and I submit; but I insist on the whole of the forms.

[Here the court desired him to proceed.]

I am charged with being an emissary of France! An emissary of France! And for what end? It is alleged that I wished to sell the independence of my country! And for what end? Was this the object of my ambition? And is this the mode by which a tribunal of justice reconciles contradictions? No, I am no emissary; and my ambition was to hold a place among the deliverers of my country; not in power nor in profit, but in the glory of the achievement! Sell my country's independence to France! And for what? Was it for a change of masters? No! But for ambition! Oh, my country, was it personal ambition that could influence me, had it been the soul of my actions, could I not by my education and fortune, by the rank and consideration of my family, have placed myself among the proudest of my oppressors? My country was my idol; to it I sacrificed every selfish, every endearing sentiment; and for it I now offer up my life. Oh, God! No, my lord; I acted as an Irishman, determined on delivering my country from the yoke of a foreign and unrelenting tyranny and from the more galling yoke of a domestic faction which is its joint partner and perpetrator in the parricide, for the ignominy of existing with an exterior of splendor and of conscious depravity. It was the wish of my heart to extricate my country from this doubly-riveted despotism.

I wished to place her independence beyond the reach of any power on earth; I wished to exalt you to that proud station in the world.

Connection with France was indeed intended, but only

as far as mutual interest would sanction or require. Were they to assume any authority inconsistent with the purest independence, it would be the signal for their destruction. We sought aid, and we sought it as we had assurances we should obtain it,— as auxiliaries in war and allies in peace.

Were the French to come as invaders or enemies, uninvited by the wishes of the people, I should oppose them to the utmost of my strength. Yes, my countrymen, I should advise you to meet them on the beach with a sword in one hand and a torch in the other; I would meet them with all the destructive fury of war; and I would animate my countrymen to immolate them in their boats before they had contaminated the soil of my country. If they succeeded in landing, and if forced to retire before superior discipline, I would dispute every inch of ground, burn every blade of grass, and the last intrenchment of liberty should be my grave. What I could not do myself, if I should fall, I should leave as a last charge to my countrymen to accomplish; because I should feel conscious that life, any more than death, is unprofitable when a foreign nation holds my country in subjection.

But it was not as an enemy that the succors of France were to land; I looked indeed for the assistance of France; but I wished to prove to France and to the world that Irishmen deserved to be assisted; that they were indignant at slavery and ready to assert the independence and liberty of their country.

I wished to procure for my country the guarantee which Washington procured for America; to procure an aid which by its example would be as important as its valor, disciplined, gallant, pregnant with science and experience; who would perceive the good and polish the rough points of our char-

acter. They would come to us as strangers and leave us as friends after sharing in our perils and elevating our destiny. These were my objects; not to receive new taskmasters, but to expel old tyrants; these were my views, and these only became Irishmen. It was for these ends I sought aid from France, because France, even as an enemy, could not be more implacable than the enemy already in the bosom of my country.

[Here he was interrupted by the court.]

I have been charged with that importance in the efforts to emancipate my country as to be considered the keystone of the combination of Irishmen, or, as your lordship expressed it, "the life and blood of conspiracy." You do me honor over-much. You have given to the subaltern all the credit of a superior. There are men engaged in this conspiracy who are not only superior to me, but even to your own conceptions of yourself, my lord; men before the splendor of whose genius and virtues I should bow with respectful deference, and who would think themselves dishonored to be called your friend — who would not disgrace themselves by shaking your blood-stained hand —

[Here he was interrupted.]

What, my lord, shall you tell me, on the passage to that scaffold which that tyranny of which you are only the intermediary executioner has erected for my murder, that I am accountable for all the blood that has and will be shed in this struggle of the oppressed against the oppressor? — shall you tell me this — and must I be so very a slave as not to repel it?

I do not fear to approach the Omnipotent Judge to answer

for the conduct of my whole life; and am I to be appalled and falsified by a mere remnant of mortality here? — by you, too, who, if it were possible to collect all the innocent blood that you have shed in your unhallowed ministry, in one great reservoir, your lordship might swim in it.

[Here the judge interfered.]

Let no man dare, when I am dead, to charge me with dishonor; let no man attaint my memory by believing that I could have engaged in any cause but that of my country's liberty and independence; or that I could have become the pliant minion of power in the oppression or the miseries of my countrymen. The proclamation of the provisional government speaks for our views; no inference can be tortured from it to countenance barbarity or debasement at home, or subjection, humiliation, or treachery from abroad. I would not have submitted to a foreign oppressor for the same reason that I would resist the foreign and domestic oppressor; in the dignity of freedom I would have fought upon the threshold of my country, and its enemy should enter only by passing over my lifeless corpse. Am I, who lived but for my country, and who have subjected myself to the dangers of the jealous and watchful oppressor and the bondage of the grave only to give my countrymen their rights and my country her independence,— am I to be loaded with calumny and not suffered to resent or repel it? No, God forbid!

If the spirits of the illustrious dead participate in the concerns and cares of those who are dear to them in this transitory life — O ever dear and venerated shade of my departed father, look down with scrutiny upon the conduct of your suffering son, and see if I have even for a moment deviated from those principles of morality and patriotism which it was

your care to instil into my youthful mind, and for which I am now to offer up my life.

My lords, you are impatient for the sacrifice: the blood which you seek is not congealed by the artificial terrors which surround your victim; it circulates warmly and unruffled through the channels which God created for noble purposes, but which you are bent to destroy for purposes so grievous that they cry to heaven.

Be yet patient! I have but a few words more to say. I am going to my cold and silent grave: my lamp of life is nearly extinguished: my race is run: the grave opens to receive me, and I sink into its bosom! I have but one request to ask at my departure from this world,—it is the charity of its silence! Let no man write my epitaph: for as no man who knows my motives dare now vindicate them, let not prejudice or ignorance asperse them. Let them and me repose in obscurity and peace, and my tomb remain uninscribed, until other times and other men can do justice to my character. When my country takes her place among the nations of the earth, then, and not till then, let my epitaph be written. I have done.

JOSEPH STORY

JOSEPH STORY, an eminent American jurist and author, was born at Marblehead, Mass., Sept. 18, 1779, and died at Cambridge, Mass., Sept. 10, 1845. Educated at Harvard, he studied law and began practice at Salem in 1801, and served for three years in the legislature of his native State. In 1808, he was returned in the Democratic interest to Congress, where he favored the repeal of the Embargo Act, a measure which had served its usefulness, if it ever had any, while it had entailed much loss on American trade. Two years later, he again entered the Massachusetts legislature and was elected speaker. In 1811, he was appointed associate justice of the United States Supreme Court, a post he ably filled for a generation; in 1820, he helped to revise the State constitution, and in 1829 became Dane professor of law at Harvard, an office created for him, and which he held for the remainder of his life. Story was a high authority on all legal questions, his decisions from the bench and written opinions on constitutional subjects winning much and deserved fame. His law lectures at Harvard and his many legal treatises testify not only to his ability and soundness as a lawyer, but also to his attractiveness as a writer and to his painstaking and untiring industry. Many of his treatises are esteemed of much value among jurists in England, while several of them have become text-books there as well as in this country. Among them are those "On Equity Jurisprudence," "On the Conflict of Laws," on the Law of Partnership, Promissory Notes, Bills of Exchange, Bailments, and other treatises; besides his work on "Equity Pleadings," and his "Commentaries on the Constitution of the United States."

CHARACTERISTICS OF THE AGE

PRONOUNCED AT CAMBRIDGE, BEFORE THE PHI BETA KAPPA SOCIETY OF HARVARD UNIVERSITY, AUGUST 31, 1826

ONE of the most striking characteristics of our age, and that, indeed, which has worked deepest in all the changes of its fortunes and pursuits, is the general diffusion of knowledge. This is emphatically the age of reading. In other times this was the privilege of the few; in ours it is the possession of the many. Learning once constituted the accomplishment of those in the higher orders of society, who had no relish for active employment, and of those whose monastic lives and religious profession sought to escape from the weariness of their common duties. Its

progress may be said to have been gradually downward from the higher to the middle classes of society. It scarcely reached at all, in its joys or its sorrows, in its instructions or its fantasies, the home of the peasant and artisan. It now radiates in all directions, and exerts its central force more in the middle than in any other class of society. The means of education were formerly within the reach of few. It required wealth to accumulate knowledge. The possession of a library was no ordinary achievement. The learned leisure of a fellowship in some university seemed almost indispensable for any successful studies; and the patronage of princes and courtiers was the narrow avenue to public favor. I speak of a period at little more than the distance of two centuries; not of particular instances, but of the general cast and complexion of life.

The principal cause of this change is to be found in the freedom of the press, or rather in this co-operating with the cheapness of the press. It has been aided also by the system of free schools, wherever it has been established; by that liberal commerce which connects by golden chains the interests of mankind; by that spirit of inquiry which Protestantism awakened throughout Christian Europe; and above all by those necessities which have compelled even absolute monarchs to appeal to the patriotism and common sentiments of their subjects. Little more than a century has elapsed since the press in England was under the control of a licenser; and within our own days only has it ceased to be a contempt, punishable by imprisonment, to print the debates of Parliament. We all know how it still is on the continent of Europe. It either speaks in timid undertones, or echoes back the prescribed formularies of the government. The moment publicity is given to affairs of state they excite everywhere an

irresistible interest. If discussion be permitted, it will soon be necessary to enlist talents to defend, as well as talents to devise measures. The daily press first instructed men in their wants, and soon found that the eagerness of curiosity outstripped the power of gratifying it. No man can now doubt the fact that wherever the press is free it will emancipate the people; wherever knowledge circulates unrestrained it is no longer safe to oppress; wherever public opinion is enlightened it nourishes an independent, masculine, and healthful spirit. If Faustus were now living he might exclaim with all the enthusiasm of Archimedes, and with a far nearer approach to the truth, "Give me where I may place a free press, and I will shake the world."

One interesting effect, which owes its origin to this universal love and power of reading, is felt in the altered condition of authors themselves. They no longer depend upon the smiles of a favored few. The patronage of the great is no longer submissively entreated or exultingly proclaimed. Their patrons are the public; their readers are the civilized world. They address themselves, not to the present generation alone, but aspire to instruct posterity. No blushing dedications seek an easy passport to fame or flatter the perilous condescension of pride. No illuminated letters flourish on the silky page asking admission to the courtly drawing-room. Authors are no longer the humble companions or dependents of the nobility; but they constitute the chosen ornaments of society and are welcomed to the gay circles of fashion and the palaces of princes. Theirs is no longer an unthrifty vocation, closely allied to penury; but an elevated profession, maintaining its thousands in lucrative pursuits. It is not with them as it was in the days of Milton, whose immortal "Paradise Lost" drew five sterling pounds,

with a contingent of five more, from the reluctant bookseller.

My Lord Coke would hardly find good authority in our day for his provoking commentary on the memorable statute of the fourth Henry, which declares that "none henceforth shall use to multiply gold or silver, or use the craft of multiplication," in which he gravely enumerates five classes of beggars, ending the catalogue in his own quaint phraseology with "poetasters," and repeating for the benefit of young apprentices of the law the sad admonition,

> "Sæpe pater dixit, Studium, quid inutile tentas?
> Mæonidas nullas ipse reliquit opes."[1]

There are certainly among us those who are within the penalty of this prohibition if my Lord Coke's account of the matter is to be believed, for they are in possession of what he defines to be "a certain subtil and spiritual substance extracted out of things," whereby they transmute many things into gold. I am indeed afraid that the magician of Abbotsford is accustomed to "use the craft of multiplication;" and most of us know to our cost that he has changed many strange substances into very gold and very silver. Yet even if he be an old offender in this way, as is shrewdly suspected, there is little danger of his conviction in this liberal age, since, though he gains by everything he parts with, we are never willing to part with anything we receive from him.

The rewards of authorship are now almost as sure and regular as those of any other profession. There are, indeed, instances of wonderful success and sad failure; of genius pining in neglect; of labor bringing nothing but sickness of

[1] "Often my father said: 'Why dost thou useless study?' He himself lef no Homeric works."

the heart; of fruitless enterprise baffled in every adventure; of learning waiting its appointed time to die in patient suffering. But this is the lot of some in all times. Disappointment crowds fast upon human footsteps in whatever paths they tread. Eminent good fortune is a prize rarely given even to the foremost in the race. And after all, he who has read human life most closely knows that happiness is not the constant attendant of the highest public favor; and that it rather belongs to those who, if they seldom soar, seldom fall.

Scarcely is a work of real merit dry from the English press, before it wings its way to both the Indies and Americas. It is found in the most distant climates and the most sequestered retreats. It charms the traveller as he sails over rivers and oceans. It visits our lakes and our forests. It kindles the curiosity of the thick-breathing city and cheers the log hut of the mountaineer. The lake of the woods resounds with the minstrelsy of our mother tongue, and the plains of Hindostan are tributary to its praise. Nay, more, what is the peculiar pride of our age, the Bible may now circulate its consolations and instructions among the poor and forlorn of every land in their native dialect. Such is the triumph of letters; such is the triumph of Christian benevolence.

With such a demand for books, with such facilities of intercourse, it is no wonder that reading should cease to be a mere luxury and should be classed among the necessaries of life. Authors may now, with a steady confidence, boast that they possess a hold on the human mind which grapples closer and mightier than all others. They may feel sure that every just sentiment, every enlightened opinion, every earnest breathing after excellence will awaken kindred sympathies from the rising to the setting sun.

Nor should it be overlooked what a beneficial impulse has

been thus communicated to education among the female sex. If Christianity may be said to have given a permanent elevation to woman as an intellectual and moral being, it is as true that the present age, above all others, has given play to her genius and taught us to reverence its influence.

It was the fashion of other times to treat the literary acquirements of the sex as starched pedantry or vain pretensions; to stigmatize them as inconsistent with those domestic affections and virtues which constitute the charm of society. We had abundant homilies read upon their amiable weaknesses and sentimental delicacy, upon their timid gentleness and submissive dependence; as if to taste the fruit of knowledge were a deadly sin, and ignorance were the sole guardian of innocence. Their whole lives were "sicklied o'er with the pale cast of thought," and concealment of intellectual power was often resorted to, to escape the dangerous imputation of masculine strength. In the higher walks of life the satirist was not without color for the suggestion, that it was—

"A youth of folly, an old age of cards;"

and that elsewhere "most women had no character at all" beyond that of purity and devotion to their families.

Admirable as are these qualities, it seemed an abuse of the gifts of Providence to deny to mothers the power of instructing their children, to wives the privilege of sharing the intellectual pursuits of their husbands, to sisters and daughters the delight of ministering knowledge in the fireside circle, to youth and beauty the charm of refined sense, to age and infirmity the consolation of studies which elevate the soul and gladden the listless hours of despondency.

These things have in a great measure passed away. The prejudices which dishonored the sex have yielded to the

influence of truth. By slow but sure advances education has extended itself through all ranks of female society. There is no longer any dread lest the culture of science should foster that masculine boldness or restless independence which alarms by its sallies or wounds by its inconsistencies.

We have seen that here, as everywhere else, knowledge is favorable to human virtue and human happiness; that the refinement of literature adds lustre to the devotion of piety; that true learning, like true taste, is modest and unostentatious; that grace of manners receives a higher polish from the discipline of the schools; that cultivated genius sheds a cheering light over domestic duties, and its very sparkles, like those of the diamond, attest at once its power and its purity. There is not a rank of female society, however high, which does not now pay homage to literature, or that would not blush even at the suspicion of that ignorance which a half century ago was neither uncommon nor discreditable. There is not a parent whose pride may not glow at the thought that his daughter's happiness is in a great measure within her own command, whether she keeps the cool sequestered vale of life or visits the busy walks of fashion.

A new path is thus open for female exertion, to alleviate the pressure of misfortune, without any supposed sacrifice of dignity or modesty. Man no longer aspires to an exclusive dominion in authorship. He has rivals or allies in almost every department of knowledge; and they are to be found among those whose elegance of manners and blamelessness of life command his respect as much as their talents excite his admiration.

Who is there that does not contemplate with enthusiasm the precious fragments of Elizabeth Smith, the venerable learning of Elizabeth Carter, the elevated piety of Hannah More,

the persuasive sense of Mrs. Barbauld, the elegant memoirs of her accomplished niece, the bewitching fictions of Madame D'Arblay, the vivid, picturesque, and terrific imagery of Mrs. Radcliffe, the glowing poetry of Mrs. Hemans, the matchless wit, the inexhaustible conversations, the fine character-painting, the practical instructions of Miss Edgeworth, the great known, standing in her own department by the side of the great unknown?

Another circumstance, illustrative of the character of our age, is the bold and fearless spirit of its speculations. Nothing is more common in the history of mankind than a servile adoption of received opinions and a timid acquiescence in whatever is established.

It matters not whether a doctrine or institution owes its existence to accident or design, to wisdom, or ignorance, or folly; there is a natural tendency to give it an undue value in proportion to its antiquity. What is obscure in its origin warms and gratifies the imagination. What in its progress has insinuated itself into the general habits and manners of a nation becomes imbedded in the solid mass of society. It is only at distant intervals, from an aggregation of causes, that some stirring revolution breaks up the old foundations, or some mighty genius storms and overthrows the entrenchments of error.

Who would believe, if history did not record the fact, that the metaphysics of Aristotle, or rather the misuse of his metaphysics, held the human mind in bondage for two thousand years? that Galileo was imprisoned for proclaiming the true theory of the solar system? that the magnificent discoveries of Sir Isaac Newton encountered strong opposition from philosophers? that Locke's "Essay on Human Uuderstanding" found its way with infinite difficulty into the studies of the

English universities? that Lord Bacon's method of induction never reached its splendid triumphs until our day? that the doctrine of the divine right of kings and the absolute allegiance of subjects constituted nearly the whole theory of government from the fall of the Roman Republic to the seventeenth century? that Christianity itself was overlaid and almost buried for many centuries, by the dreamy comments of monks, the superstitions of fanatics, and the traditions of the Church? that it was an execrable sin throughout Christendom to read and circulate the Holy Scriptures in the vulgar tongue? Nay, that it is still a crime in some nations, of which the Inquisition would take no very indulgent notice, even if the head of the Catholic Church should not feel that Bible societies deserve his denunciation?

Even the great reformers of the Protestant Church left their work but half done, or rather came to it with notions far too limited for its successful accomplishment. They combatted errors and abuses and laid the broad foundations of a more rational faith. But they were themselves insensible to the just rights and obligations of religious inquiry. They thought all error intolerable; but they forgot in their zeal that the question, what was truth, was open to all for discussion. They assumed to themselves the very infallibility which they rebuked in the Romish Church; and as unrelentingly persecuted heresies of opinion as those who had sat for ages in the judgment-seat of St. Peter.

They allowed, indeed, that all men had a right to inquire; but they thought that all must, if honest, come to the same conclusion with themselves; that the full extent of Christian liberty was the liberty of adopting those opinions which they promulgated as true. The unrestrained right of private judgment, the glorious privilege of a free conscience, as now estab-

lished in this favored land, was farther from their thoughts even than Popery itself.

I would not be unjust to these great men. The fault was less theirs than that of the age in which they lived. . . .

To us, Americans, nothing indeed can or ought to be indifferent that respects the cause of science and literature. We have taken a stand among the nations of the earth, and have successfully asserted our claim to political equality. We possess an enviable elevation so far as concerns the structure of our government, our political policy, and the moral energy of our institutions. If we are not without rivals in these respects we are scarcely behind any, even in the general estimate of foreign nations themselves. But our claims are far more extensive. We assert an equality of voice and vote in the republic of letters, and assume for ourselves the right to decide on the merits of others as well as to vindicate our own.

These are lofty pretensions, which are never conceded without proofs, and are severely scrutinized and slowly admitted by the grave judges in the tribunal of letters. We have not placed ourselves as humble aspirants, seeking our way to higher rewards under the guardianship of experienced guides. We ask admission into the temple of fame as joint heirs of the inheritance, capable, in the manhood of our strength, of maintaining our title.

We contend for prizes with nations whose intellectual glory has received the homage of centuries. France, Italy, Germany, England, can point to the past for monuments of their genius and skill, and to the present with the undismayed confidence of veterans. It is not for us to retire from the ground which we have chosen to occupy, nor to shut our eyes against the difficulties of maintaining it.

It is not by a few vain boasts, or vainer self-complacency, or rash daring, that we are to win our way to the first literary distinction. We must do as others have done before us. We must serve in the hard school of discipline; we must invigorate our powers by the studies of other times. We must guide our footsteps by those stars which have shone and still continue to shine with inextinguishable light in the firmament of learning. Nor have we any reason for despondency. There is that in American character which has never yet been found unequal to its purpose. There is that in American enterprise which shrinks not, and faints not, and fails not in its labors. We may say with honest pride,

> "Man is the nobler growth our realms supply,
> And souls are ripen'd in our northern sky."

We may not then shrink from a rigorous examination of our own deficiencies in science and literature. If we have but a just sense of our wants we have gained half the victory. If we but face our difficulties they will fly before us. Let us not discredit our just honors by exaggerating little attainments. There are those in other countries who can keenly search out and boldly expose every false pretension. There are those in our own country who would scorn a reputation ill-founded in fact and ill-sustained by examples. We have solid claims upon the affection and respect of mankind. Let us not jeopard them by a false shame or an ostentatious pride. The growth of two hundred years is healthy, lofty, expansive. The roots have shot deep and far; the branches are strong and broad. I trust that many, many centuries to come will witness the increase and vigor of the stock. Never, never may any of our posterity have just occasion to speak of our country in the expressiveness of Indian rhetoric, "It is an aged hemlock; it is dead at the top." . . .

There is, indeed, enough in our past history to flatter our pride and encourage our exertions. We are of the lineage of the Saxons, the countrymen of Bacon, Locke, and Newton, as well as of Washington, Franklin, and Fulton. We have read the history of our forefathers. They were men full of piety and zeal, and an unconquerable love of liberty. They also loved human learning and deemed it second only to divine. Here, on this very spot, in the bosom of the wilderness, within ten short years after their voluntary exile, in the midst of cares and privations and sufferings, they found time to rear a little school and dedicate it to God and the church. It has grown; it has flourished; it is the venerable university to whose walls her grateful children anually come with more than filial affection. The sons of such ancestors can never dishonor their memories; the pupils of such schools can never be indifferent to the cause of letters.

There is yet more in our present circumstances to inspire us with a wholesome consciousness of our powers and our destiny. We have just passed the jubilee of our independence and witnessed the prayers and gratitude of millions ascending to heaven for our public and private blessings. That independence was the achievement, not of faction and ignorance, but of hearts as pure, and minds as enlightened, and judgments as sound as ever graced the annals of mankind. Among the leaders were statesmen and scholars as well as heroes and patriots. We have followed many of them to the tomb, blest with the honors of their country. We have been privileged yet more; we have lived to witness an almost miraculous event in the departure of two great authors of our independence on that memorable and blessed day of jubilee.

I may not in this place presume to pronounce the funeral panegyric of these extraordinary men. It has been already done by some of the master-spirits of our country, by men worthy of the task, worthy as Pericles to pronounce the honors of the Athenian dead. It was the beautiful saying of the Grecian orator that "This whole earth is the sepulchre of illustrious men. Nor is it the inscriptions on the columns in their native soil alone that show their merit, but the memorial of them, better than all inscriptions, in every foreign nation, reposited more durably in universal remembrance than on their own tomb."

Such is the lot of Adams and Jefferson. They have lived, not for themselves, but for their country; not for their country alone, but for the world. They belong to history as furnishing some of the best examples of disinterested and successful patriotism. They belong to posterity as the instructors of all future ages in the principles of rational liberty and the rights of the people. They belong to us of the present age by their glory, by their virtues, and by their achievements. These are memorials which can never perish. They will brighten with the lapse of time, and, as they loom on the ocean of eternity, will seem present to the most distant generations of men. That voice of more than Roman eloquence which urged and sustained the Declaration of Independence, that voice whose first and whose last accents were for his country, is, indeed, mute. It will never again rise in defence of the weak against popular excitement and vindicate the majesty of law and justice. It will never again awaken a nation to arms to assert its liberties. It will never again instruct the public councils by its wisdom. It will never again utter its almost oracular thoughts in philosophical retirement. It will never again pour out its strains of

parental affection, and in the domestic circle give new force and fervor to the consolations of religion. The hand, too, which inscribed the Declaration of Independence is, indeed, laid low. The weary head reposes on its mother earth. The mountain winds sweep by the narrow tomb, and all around has the loneliness of desolation. The stranger-guest may no longer visit that hospitable home and find him there whose classical taste and various conversation lent a charm to every leisure hour; whose bland manners and social simplicity made every welcome doubly dear; whose expansive mind commanded the range of almost every art and science; whose political sagacity, like that of his illustrious coadjutor, read the fate and interests of nations as with a second-sight, and scented the first breath of tyranny in the passing gale; whose love of liberty, like his, was inflexible, universal, supreme; whose devotion to their common country, like his, never faltered in the worst and never wearied in the best of times; whose public services ended but with life, carrying the long line of their illumination over sixty years; whose last thoughts exhibited the ruling passion of his heart, enthusiasm in the cause of education; whose last breathing committed his soul to God and his offspring to his country.

Yes, Adams and Jefferson are gone from us forever — gone, as a sunbeam to revisit its native skies — gone, as this mortal, to put on immortality. Of them, of each of them, every American may exclaim:

> "Ne'er to the chambers where the mighty rest,
> Since their foundation, came a nobler guest,
> Nor e'er was to the bowers of bliss conveyed
> A fairer spirit or more welcome shade."

We may not mourn over the departure of such men. We should rather hail it as a kind dispensation of Providence to affect our hearts with new and livelier gratitude. They were

not cut off in the blossom of their days, while yet the vigor of manhood flushed their cheeks and the harvest of glory was ungathered. They fell not as martyrs fall, seeing only in dim perspective the salvation of their country. They lived to enjoy the blessings earned by their labors and to realize all which their fondest hopes had desired. The infirmities of life stole slowly and silently upon them, leaving still behind a cheerful serenity of mind. In peace, in the bosom of domestic affection, in the hallowed reverence of their countrymen, in the full possession of their faculties, they wore out the last remains of life, without a fear to cloud, with scarcely a sorrow to disturb its close. The joyful day of our jubilee came over them with its refreshing influence. To them, indeed, it was "a great and good day." The morning sun shone with softened lustre on their closing eyes. Its evening beams played lightly on their brows, calm in all the dignity of death. Their spirits escaped from these frail tenements without a struggle or a groan. Their death was gentle as an infant's sleep. It was a long, lingering twilight, melting into the softest shade.

Fortunate men, so to have lived, and so to have died. Fortunate to have gone hand in hand in the deeds of the Revolution. Fortunate in the generous rivalry of middle life. Fortunate in deserving and receiving the highest honors of their country. Fortunate in old age to have rekindled their ancient friendship with a holier flame. Fortunate to have passed through the dark valley of the shadow of death together. Fortunate to be indissolubly united in the memory and affections of their countrymen. Fortunate, above all, in an immortality of virtuous fame, on which history may with severe simplicity write the dying encomium of Pericles, "No citizen, through their means, ever put on mourning."

WILLIAM E. CHANNING

WILLIAM ELLERY CHANNING, a distinguished Unitarian clergyman, author, and philanthropist, was born at Newport, R. I., April 7, 1780, and died at Bennington, Vt., Oct. 2, 1842. After graduating with high honors at Harvard, he became a private tutor for a time at Richmond, Va., and then studied theology and became, in 1803, pastor of the Federal Street Church, Boston, Mass., where for thirty years he exercised a wide and beneficent influence. Though strictly allied with no theological sect, he became the recognized leader in this country of the Unitarian movement and gained a high reputation for the saintliness of his character and the spirituality and literary beauty of his sermons. In his later years he became an earnest advocate of social reforms, interested in the welfare of the laboring classes, zealous for negro emancipation, and an active promoter of temperance. Disliking controversy, he was on one occasion, however, drawn into it, in the interest of liberal Christianity, and took advantage of the occasion to define, at Baltimore, Md., in 1819, the Unitarian position, in a remarkable sermon preached at the ordination of Jared Sparks, afterward the well-known historian and president of Harvard. He was strongly opposed to sectarian dogmatism and exclusiveness, zealous for religious liberty, and upheld the supremacy of reason in religious matters and the dignity of human nature. Though not a believer in the deity of Christ, he patterned himself on his moral character and impressively taught his ethical gospel. His writings, which have had a large sale in Britain, as well as in this country, are numerous, and include not only his sermons, but many felicitous addresses and essays. These in their collected form have been issued by the American Unitarian Association, which also issues a life by his nephew, Wm. Henry Channing.

CHARACTER OF CHRIST

"This is my beloved Son, in whom I am well pleased."—Matthew xvii, 5.

THE character of Christ may be studied for various purposes. It is singularly fitted to call forth the heart, to awaken love, admiration, and moral delight. As an example it has no rival. As an evidence of his religion perhaps it yields to no other proof; perhaps no other has so

often conquered unbelief. It is chiefly to this last view of it that I now ask your attention. The character of Christ is a strong confirmation of the truth of his religion. As such I would now place it before you. I shall not, however, think only of confirming your faith; the very illustrations which I shall adduce for this purpose will show the claims of Jesus to our reverence, obedience, imitation, and fervent love.

The more we contemplate Christ's character as exhibited in the Gospel, the more we shall be impressed with its genuineness and reality. It was plainly drawn from the life. The narratives of the Evangelists bear the marks of truth perhaps beyond all other histories. They set before us the most extraordinary being who ever appeared on earth, and yet they are as artless as the stories of childhood. The authors do not think of themselves. They have plainly but one aim, to show us their Master; and they manifest the deep veneration which he inspired by leaving him to reveal himself, by giving us his actions and sayings without comment, explanation, or eulogy.

You see in these narratives no varnishing, no high coloring, no attempts to make his actions striking or to bring out the beauties of his character. We are never pointed to any circumstance as illustrative of his greatness. The Evangelists write with a calm trust in his character, with a feeling that it needed no aid from their hands, and with a deep veneration, as if comment or praise of their own were not worthy to mingle with the recital of such a life.

It is the effect of our familiarity with the history of Jesus that we are not struck by it as we ought to be. We read it before we are capable of understanding its excellence. His stupendous works become as familiar to us as the events of

ordinary life, and his high offices seem as much matters of course as the common relations which men bear to each other.

On this account it is fit for the ministers of religion to do what the Evangelists did not attempt, to offer comments on Christ's character, to bring out its features, to point men to its higher beauties, to awaken their awe by unfolding its wonderful majesty. Indeed, one of our most important functions as teachers is to give freshness and vividness to truths which have become worn, I had almost said tarnished, by long and familiar handling. We have to fight with the power of habit. Through habit men look on this glorious creation with insensibility, and are less moved by the all-enlightening sun than by a show of fireworks. It is the duty of a moral and religious teacher almost to create a new sense in men, that they may learn in what a world of beauty and magnificence they live. And so in regard to Christ's character; men become used to it until they imagine that there is something more admirable in a great man of their own day, a statesman or a conqueror, than in him the latchet of whose shoes statesmen and conquerors are not worthy to unloose.

In this discourse I wish to show that the character of Christ, taken as a whole, is one which could not have entered the thoughts of man, could not have been imagined or feigned; that it bears every mark of genuineness and truth; that it ought therefore to be acknowledged as real and of divine origin.

It is all-important, my friends, if we would feel the force of this argument, to transport ourselves to the times when Jesus lived. We are very apt to think that he was moving about in such a city as this, or among a people agreeing

with ourselves in modes of thinking and habits of life. But the truth is, he lived in a state of society singularly remote from our own.

Of all nations the Jewish was the most strongly marked. The Jew hardly felt himself to belong to the human family. He was accustomed to speak of himself as chosen by God, holy, clean; whilst the Gentiles were sinners, dogs, polluted, unclean. His common dress, the phylactery on his brow or arm, the hem of his garment, his food, the ordinary circumstances of his life, as well as his temple, his sacrifices, his ablutions, all held him up to himself as a peculiar favorite of God, and all separated him from the rest of the world. With other nations he could not eat or marry. They were unworthy of his communion. Still, with all these notions of superiority he saw himself conquered by those whom he despised. He was obliged to wear the shackles of Rome, to see Roman legions in his territory, a Roman guard near his temple, and a Roman tax-gatherer extorting, for the support of an idolatrous government and an idolatrous worship, what he regarded as due only to God. The hatred which burned in the breast of the Jew toward his foreign oppressor perhaps never glowed with equal intenseness in any other conquered state.

He had, however, his secret consolation. The time was near, the prophetic age was at hand, when Judea was to break her chains and rise from the dust. Her long-promised king and deliverer was near, and was coming to wear the crown of universal empire. From Jerusalem was to go forth his law, and all nations were to serve the chosen people of God. To this conqueror the Jews indeed ascribed the office of promoting religion; but the religion of Moses, corrupted into an outward service, was to them the perfection of human

nature. They clung to its forms with the whole energy of their souls. To the Mosaic institution they ascribed their distinction from all other nations. It lay at the foundation of their hopes of dominion. I believe no strength of prejudice ever equalled the intense attachment of the Jew to his peculiar national religion. You may judge of its power by the fact of its having been transmitted through so many ages, amidst persecution and sufferings which would have subdued any spirit but that of a Jew. You must bring these things to your mind. You must place yourselves in the midst of this singular people.

Among this singular people, burning with impatient expectation, appeared Jesus of Nazareth. His first words were, "Repent, for the kingdom of heaven is at hand." These words we hear with little emotion; but to the Jews, who had been watching for this kingdom for ages, and who were looking for its immediate manifestation, they must have been awakening as an earthquake. Accordingly we find Jesus thronged by multitudes which no building could contain. He repairs to a mountain, as affording him advantages for addressing the crowd. I see them surrounding him with eager looks, and ready to drink in every word from his lips. And what do I hear? Not one word of Judea, of Rome, of freedom, of conquest, of the glories of God's chosen people, and of the thronging of all nations to the temple on Mount Zion.

Almost every word was a death-blow to the hopes and feelings which glowed through the whole people, and were consecrated under the name of religion. He speaks of the long-expected kingdom of heaven; but speaks of it as a felicity promised to, and only to be partaken of by, the humble and pure in heart. The righteousness of the Pharisees, that

which was deemed the perfection of religion, and which the new deliverer was expected to spread far and wide, he pronounces worthless, and declares the kingdom of heaven, or of the Messiah, to be shut against all who do not cultivate a new, spiritual, and disinterested virtue.

Instead of war and victory he commands his impatient hearers to love, to forgive, to bless their enemies; and holds forth this spirit of benignity, mercy, peace, as the special badge of the people of the true Messiah. Instead of national interests and glories, he commands them to seek first a spirit of impartial charity and love, unconfined by the bounds of tribe or nation, and proclaims this to be the happiness and honor of the reign for which they hoped. Instead of this world's riches, which they expected to flow from all lands into their own, he commands them to lay up treasures in heaven, and directs them to an incorruptible, immortal life, as the true end of their being.

Nor is this all. He does not merely offer himself as a spiritual deliverer, as the founder of a new empire of inward piety and universal charity; he closes with language announcing a more mysterious office. "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." Here I meet the annunciation of a character as august as it must have been startling. I hear him foretelling a dominion to be exercised in the future world. He begins to announce, what entered largely into his future teaching, that his power was not bounded to this earth. These words I better understand when I hear him subsequently declaring that, after a painful death, he was to rise again and ascend to heaven, and there, in a state of pre-

eminent power and glory, was to be the advocate and judge of the human race.

Such are some of the views given by Jesus, of his character and reign, in the Sermon on the Mount. Immediately afterwards I hear another lesson from him, bringing out some of these truths still more strongly. A Roman centurion makes application to him for the cure of a servant whom he particularly valued; and on expressing, in a strong manner, his conviction of the power of Jesus to heal at a distance, Jesus, according to the historian, "marvelled, and said to those that followed, Verily I say unto you, I have not found so great faith in Israel; and I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven; but the children of the kingdom" (that is, the Jews) "shall be cast out."

Here all the hopes which the Jews had cherished of an exclusive or peculiar possession of the Messiah's kingdom were crushed; and the reception of the despised Gentile world to all his blessings, or, in other words, the extension of his pure religion to the ends of the earth, began to be proclaimed.

Here I pause for the present, and I ask you whether the character of Jesus be not the most extraordinary in history, and wholly inexplicable on human principles. Review the ground over which we have gone. Recollect that he was born and grew up a Jew in the midst of Jews, a people burning with one passion, and throwing their whole souls into the expectation of a national and earthly deliverer. He grew up among them in poverty, seclusion, and labors fitted to contract his thoughts, purposes, and hopes; and yet we find him escaping every influence of education and society.

We find him as untouched by the feelings which prevailed universally around him, which religion and patriotism concurred to consecrate, which the mother breathed into the ear of the child, and which the teacher of the synagogue strengthened in the adult, as if he had been brought up in another world. We find him conceiving a sublime purpose, such as had never dawned on sage or hero, and see him possessed with a consciousness of sustaining a relation to God and mankind, and of being invested with powers in this world and the world to come, such as had never entered the human mind. Whence now, I ask, came the conception of this character?

Will any say it had its origin in imposture; that it was a fabrication of a deceiver? I answer, the character claimed by Christ excludes this supposition by its very nature. It was so remote from all the ideas and anticipations of the times, so unfit to awaken sympathy, so unattractive to the heathen, so exasperating to the Jew, that it was the last to enter the mind of an impostor. A deceiver of the dullest vision must have foreseen that it would expose him to bitter scorn, abhorrence, and persecution, and that he would be left to carry on his work alone, just as Jesus always stood alone and could find not an individual to enter into his spirit and design. What allurements an unprincipled, self-seeking man could find to such an enterprise, no common ingenuity can discover.

I affirm next that the sublimity of the character claimed by Christ forbids us to trace it to imposture. That a selfish, designing, depraved mind could have formed the idea and purpose of a work unparalleled in beneficence, in vastness, and in moral grandeur, would certainly be a strange departure from the laws of the human mind. I add, that if an

impostor could have lighted on the conception of so sublime and wonderful a work as that claimed by Jesus, he could not, I say, he *could* not have thrown into his personation of it the air of truth and reality. The part would have been too high for him. He would have overacted it or fallen short of it perpetually. His true character would have rebelled against his assumed one. We should have seen something strained, forced, artificial, awkward, showing that he was not in his true sphere. To act up to a character so singular and grand, and one for which no precedent could be found, seems to me utterly impossible for a man who had not the true spirit of it, or who was only wearing it as a mask.

Now, how stands the case with Jesus? Bred a Jewish peasant or carpenter, he issues from obscurity, and claims for himself a divine office, a superhuman dignity, such as had not been imagined; and in no instance does he fall below the character. The peasant, and still more the Jew, wholly disappears.

We feel that a new being, of a new order of mind, is taking a part in human affairs. There is a native tone of grandeur and authority in his teaching. He speaks as a being related to the whole human race. His mind never shrinks within the ordinary limits of human agency. A narrower sphere than the world never enters his thoughts. He speaks in a natural, spontaneous style, of accomplishing the most arduous and important change in human affairs. This unlabored manner of expressing great thoughts is particularly worthy of attention. You never hear from Jesus that swelling, pompous, ostentatious language, which almost necessarily springs from an attempt to sustain a character above our powers. He talks of his glories as one to whom they were familiar, and of his intimacy and oneness with God as simply as a

child speaks of his connection with his parents. He speaks of saving and judging the world, of drawing all men to himself, and of giving everlasting life, as we speak of the ordinary powers which we exert. He makes no set harangues about the grandeur of his office and character. His consciousness of it gives a hue to his whole language, breaks out in indirect, undesigned expressions, showing that it was the deepest and most familiar of his convictions?

This argument is only to be understood by reading the Gospels with a wakeful mind and heart. It does not lie on their surface, and it is the stronger for lying beneath it. When I read these books with care, when I trace the unaffected majesty which runs through the life of Jesus, and see him never falling below his sublime claims amidst poverty, and scorn, and in his last agony, I have a feeling of the reality of his character which I cannot express. I feel that the Jewish carpenter could no more have conceived and sustained this character under motives of imposture than an infant's arm could repeat the deeds of Hercules, or his unawakened intellect comprehend and rival the matchless works of genius.

Am I told that the claims of Jesus had their origin not in imposture, but in enthusiasm; that the imagination, kindled by strong feeling, overpowered the judgment so far as to give him the notion of being destined to some strange and unparalleled work? I know that enthusiasm, or a kindled imagination, has great power; and we are never to lose sight of it, in judging of the claims of religious teachers. But I say first, that, except in cases where it amounts to insanity, enthusiasm works, in a greater or less degree, according to a man's previous conceptions and modes of thought.

In Judea, where the minds of men were burning with feverish expectation of a Messiah, I can easily conceive of a Jew imagining that in himself this ardent conception, this ideal of glory, was to be realized. I can conceive of his seating himself in fancy on the throne of David, and secretly pondering the means of his appointed triumphs. But that a Jew should fancy himself the Messiah, and at the same time should strip that character of all the attributes which had fired his youthful imagination and heart — that he should start aside from all the feelings and hopes of his age, and should acquire a consciousness of being destined to a wholly new career, and one as unbounded as it was new, this is exceedingly improbable; and one thing is certain, that an imagination so erratic, so ungoverned, and able to generate the conviction of being destined to a work so immeasurably disproportioned to the power of the individual, must have partaken of insanity.

Now, is it conceivable that an individual, mastered by so wild and fervid an imagination, should have sustained the dignity claimed by Christ, should have acted worthily the highest part ever assumed on earth? Would not his enthusiasm have broken out amidst the peculiar excitements of the life of Jesus, and have left a touch of madness on his teaching and conduct? Is it to such a man that we should look for the inculcation of a new and perfect form of virtue, and for the exemplification of humanity in its fairest form?

The charge of an extravagant, self-deluding enthusiasm is the last to be fastened on Jesus. Where can we find the traces of it in his history? Do we detect them in the calm authority of his precepts; in the mild, practical, and beneficent spirit of his religion; in the unlabored simplicity of the language with which he unfolds his high powers and

the sublime truths of religion; or in the good sense, the knowledge of human nature, which he always discovers in his estimate and treatment of the different classes of men with whom he acted? Do we discover this enthusiasm in the singular fact that, whilst he claimed power in the future world, and always turned men's minds to Heaven, he never indulged his own imagination or stimulated that of his disciples by giving vivid pictures or any minute description of that unseen state?

The truth is, that, remarkable as was the character of Jesus, it was distinguished by nothing more than by calmness and self-possession. This trait pervades his other excellences. How calm was his piety! Point me, if you can, to one vehement, passionate expression of his religious feelings. Does the Lord's Prayer breathe a feverish enthusiasm? The habitual style of Jesus on the subject of religion, if introduced into many churches of his followers at the present day, would be charged with coldness. The calm and the rational character of his piety is particularly seen in the doctrine which he so earnestly inculcates, that disinterested love and self-denying service to our fellow creatures are the most acceptable worship we can offer to our Creator.

His benevolence, too, though singularly earnest and deep, was composed and serene. He never lost the possession of himself in his sympathy with others; was never hurried into the impatient and rash enterprises of an enthusiastic philanthropy; but did good with the tranquillity and constancy which mark the providence of God. The depth of his calmness may best be understood by considering the opposition made to his claims.

His labors were everywhere insidiously watched and industriously thwarted by vindictive foes who had even conspired

to compass, through his death, the ruin of his cause. Now, a feverish enthusiasm which fancies itself to be intrusted with a great work of God is singularly liable to impatient indignation under furious and malignant opposition. Obstacles increase its vehemence; it becomes more eager and hurried in the accomplishment of its purposes, in proportion as they are withstood.

Be it therefore remembered that the malignity of Christ's foes, though never surpassed, and for the time triumphant, never robbed him of self-possession, roused no passion, and threw no vehemence or precipitation into his exertions. He did not disguise from himself or his followers the impression made on the multitude by his adversaries. He distinctly foresaw the violent death towards which he was fast approaching. Yet, confiding in God and in the silent progress of his truth, he possessed his soul in peace. Not only was he calm, but his calmness rises into sublimity when we consider the storms which raged around him and the vastness of the prospects in which his spirit found repose. I say then that serenity and self-possession were peculiarly the attributes of Jesus. I affirm that the singular and sublime character claimed by Jesus can be traced neither to imposture nor to an ungoverned, insane imagination. It can only be accounted for by its truth, its reality.

I began with observing how our long familiarity with Jesus blunts our minds to his singular excellence. We probably have often read of the character which he claimed, without a thought of its extraordinary nature. But I know nothing so sublime. The plans and labors of statesmen sink into the sports of children when compared with the work which Jesus announced, and to which he devoted himself in life and death with a thorough consciousness of its reality.

The idea of changing the moral aspect of the whole earth, of recovering all nations to the pure and inward worship of one God and to a spirit of divine and fraternal love, was one of which we meet not a trace in philosopher or legislator before him. The human mind had given no promise of this extent of view. The conception of this enterprise, and the calm, unshaken expectation of success in one who had no station and no wealth, who cast from him the sword with abhorrence, and who forbade his disciples to use any weapons but those of love, discover a wonderful trust in the power of God and the power of love; and when to this we add that Jesus looked not only to the triumph of his pure faith in the present world, but to a mighty and beneficent power in Heaven, we witness a vastness of purpose, a grandeur of thought and feeling so original, so superior to the workings of all other minds, that nothing but our familiarity can prevent our contemplation of it with wonder and profound awe.

I confess, when I can escape the deadening power of habit, and can receive the full import of such passages as the following: — "Come unto me, all ye that labor and are heavy laden, and I will give you rest," — "I am come to seek and to save that which was lost," — "He that confesseth me before men, him will I confess before my Father in Heaven," — "Whosoever shall be ashamed of me before men, of him shall the Son of Man be ashamed when he cometh in the glory of the Father with the holy angels," — "In my Father's house are many mansions; I go to prepare a place for you:" — I say, when I can succeed in realizing the import of such passages, I feel myself listening to a being such as never before and never since spoke in human language. I am awed by the consciousness of greatness which these simple words express; and when I connect this greatness with the

proofs of Christ's miracles which I gave you in a former discourse, I am compelled to exclaim with the centurion, "Truly, this was the Son of God."

I have thus, my friends, set before you one view of Jesus Christ, which shows him to have been the most extraordinary being who ever lived. I invite your attention to another, and I am not sure but that it is still more striking. You have seen the consciousness of greatness which Jesus possessed; I now ask you to consider how, with this consciousness, he lived among men.

To convey my meaning more distinctly, let me avail myself of an imaginary case. Suppose you had never heard the particulars of Christ's history, but were told in general that, ages ago, an extraordinary man appeared in the world, whose mind was wholly possessed with the idea of having come from God, who regarded himself as clothed with divine power and charged with the sublimest work in the universe, who had the consciousness of sustaining a relation of unexampled authority and beneficence, not to one nation or age, but to all nations and all times, and who anticipated a spiritual kingdom and everlasting power beyond the grave.

Suppose you should be told that, on entering the world, he found not one mind able to comprehend his views, and felt himself immeasurably exalted in thought and purpose above all around him; and suppose you should then be asked what appearance, what mode of life, what tone, what air, what deportment, what intercourse with the multitude seemed to you to suit such a character, and were probably adopted by him; how would you represent him to your minds?

Would you not suppose that, with this peculiar character, he adopted some peculiar mode of life, expressive of his superiority to and separation from all other men? Would

you not expect something distinctive in his appearance? Would you not expect him to assume some badge and to exact some homage? Would you not expect that, with a mind revolving such vast thoughts, and raised above the earth, he would look coldly on the ordinary gratifications of men? that, with a mind spreading itself over the world and meditating its subjection to his truth, he would take little interest in ordinary individuals? and that possessing, in his own doctrine and character, a standard of sublime virtue, he would attach little importance to the low attainments of the ignorant and superstitious around him? Would you not make him a public character and expect to see him laboring to establish his ascendancy among public men? Would you not expect to see his natural affections absorbed in his universal philanthropy; and would not private attachments seem to you quite inconsistent with his vast superiority and the immensity of his purposes? Would you not expect him to avail himself of the best accommodations the world could afford? Would you not expect the great Teacher to select the most sacred spots for his teaching, and the Lord of all to erect some conspicuous seat from which should go forth the laws which were to reach the ends of the earth? Would you not, in a word, expect this extraordinary personage to surround himself with extraordinary circumstances, and to maintain a separation from the degraded multitude around him?

Such, I believe, would be the expectation of us all; and what was the case with Jesus? Read his history. He comes with the consciousness of more than human greatness, to accomplish an infinite work, and where do you find him? What is his look? what his manner? How does he converse, how live with men? His appearance, mode of life, and intercourse are directly the reverse of what we should have sup-

posed. He comes in the ordinary dress of the class of society in which he had grown up. He retreats to no solitude, like John, to strike awe, nor seeks any spot which had been consecrated in Jewish history. Would you find him? Go to the house of Peter, the fisherman. Go to the well of Samaria, where he rests after the fatigues of his journey. Would you hear him teach? You may find him, indeed, sometimes in the temple, for that was a place of general resort; but commonly you may find him instructing in the open air, now from a boat on the Galilean lake, now on a mount, and now in the streets of the crowded city. He has no place wherein to lay his head, nor will he have one. A rich ruler comes and falls at his feet. He says, "Go, sell what thou hast and give to the poor, and then come and follow me."

Nor was this all. Something more striking remains to be told. He did not merely live in the streets and in the houses of fishermen. In these places, had he pleased, he might have cleared a space around him, and raised a barrier between himself and others. But in these places and everywhere he lived with men as a man, a brother, a friend, sometimes a servant; and entered, with a deep, unexampled sympathy, into the feelings, interests, wants, sorrows of individuals, of ordinary men, and even of the most depressed, despised, and forsaken of the race.

Here is the most striking view of Jesus. This combination of the spirit of humanity, in its lowliest, tenderest form, with the consciousness of unrivalled and divine glories, is the most wonderful distinction of this wonderful character. Here we learn the chief reason why he chose poverty and refused every peculiarity of manner and appearance. He did this because he desired to come near to the multitude of men, to make himself accessible to all, to pour out the

fullness of his sympathy upon all, to know and weep over their sorrows and sins, and to manifest his interest in their affections and joys.

I can offer but a few instances of this sympathy of Christ with human nature in all its varieties of character and condition. But how beautiful are they! At the very opening of his ministry we find him present at a marriage to which he and his disciples had been called. Among the Jews this was an occasion of peculiar exhilaration and festivity; but Jesus did not therefore decline it. He knew what affections, joys, sorrows, and moral influences are bound up in this institution, and he went to the celebration, not as an ascetic, to frown on its bright hopes and warm congratulations, but to sanction it by his presence and to heighten its enjoyments.

How little does this comport with the solitary dignity which we should have pronounced most accordant with his character, and what a spirit of humanity does it breathe! But this event stands almost alone in his history. His chief sympathy was not with them that rejoice, but with the ignorant, sinful, sorrowful; and with these we find him cultivating an habitual intimacy. Though so exalted in thought and purpose, he chose uneducated men to be his chief disciples; and he lived with them, not as a superior, giving occasional and formal instruction, but became their companion, travelled with them on foot, slept in their dwellings, sat at their tables, partook of their plain fare, communicated to them his truth in the simplest form; and though they constantly misunderstood him and never perceived his full meaning he was never wearied with teaching them.

So familiar was his intercourse that we find Peter reproving him with an affectionate zeal for announcing his approaching death, and we find John leaning on his bosom. Of his

last discourse to these disciples I need not speak. It stands alone among all writings for the union of tenderness and majesty. His own sorrows are forgotten in his solicitude to speak peace and comfort to his humble followers.

The depth of his human sympathies was beautifully manifested when children were brought him. His disciples, judging as all men would judge, thought that he who was sent to wear the crown of universal empire had too great a work before him to give his time and attention to children, and reproved the parents who brought them; but Jesus, rebuking his disciples, called to him the children. Never, I believe, did childhood awaken such deep love as at that moment. He took them in his arms and blessed them, and not only said that "of such was the kingdom of heaven," but added, "He that receiveth a little child in my name, receiveth me;" so entirely did he identify himself with this primitive, innocent, beautiful form of human nature.

There was no class of human beings so low as to be beneath his sympathy. He not merely taught the publican and sinner, but, with all his consciousness of purity, sat down and dined with them, and, when reproved by the malignant Pharisee for such companionship, answered by the touching parables of the Lost Sheep and the Prodigal Son, and said, "I am come to seek and to save that which was lost."

No personal suffering dried up this fountain of love in his breast. On his way to the cross he heard some women of Jerusalem bewailing him, and at the sound, forgetting his own grief, he turned to them and said, "Women of Jerusalem, weep not for me, but weep for yourselves and your children." On the cross, whilst his mind was divided between intense suffering and the contemplation of the infinite blessings in which his sufferings were to issue, his eye lighted on

his mother and John, and the sensibilities of a son and a friend mingled with the sublime consciousness of the universal Lord and Saviour. Never before did natural affection find so tender and beautiful an utterance. To his mother he said, directing her to John, "Behold thy son; I leave my beloved disciple to take my place, to perform my filial offices, and to enjoy a share of that affection with which you have followed me through life;" and to John he said, "Behold thy mother; I bequeath to you the happiness of ministering to my dearest earthly friend." Nor is this all. The spirit of humanity had one higher triumph. Whilst his enemies surrounded him with a malignity unsoftened by his last agonies, and, to give the keenest edge to insult, reminded him scoffingly of the high character and office which he had claimed, his only notice of them was the prayer, "Father, forgive them, they know not what they do."

Thus Jesus lived with men; with the consciousness of unutterable majesty he joined a lowliness, gentleness, humanity, and sympathy, which have no example in human history. I ask you to contemplate this wonderful union. In proportion to the superiority of Jesus to all around him was the intimacy, the brotherly love, with which he bound himself to them. I maintain that this is a character wholly remote from human conception. To imagine it to be the production of imposture or enthusiasm shows a strange unsoundness of mind. I contemplate it with a veneration second only to the profound awe with which I look up to God. It bears no mark of human invention. It was real. It belonged to and it manifested the beloved Son of God.

But I have not done. May I ask your attention a few moments more? We have not yet reached the depth of Christ's character. We have not touched the great principle

on which his wonderful sympathy was founded, and which endeared to him his office of universal Saviour. Do you ask what this deep principle was? I answer, it was his conviction of the greatness of the human soul. He saw in man the impress and image of the divinity, and therefore thirsted for his redemption, and took the tenderest interest in him, whatever might be the rank, character, or condition in which he was found. This spiritual view of man pervades and distinguishes the teaching of Christ.

Jesus looked on men with an eye which pierced beneath the material frame. The body vanished before him. The trappings of the rich, the rags of the poor, were nothing to him. He looked through them, as though they did not exist, to the soul; and there, amidst clouds of ignorance and plague-spots of sin, he recognized a spiritual and immortal nature, and the germs of power and perfection which might be unfolded forever. In the most fallen and depraved man he saw a being who might become an angel of light.

Still more, he felt that there was nothing in himself to which men might not ascend. His own lofty consciousness did not sever him from the multitude; for he saw in his own greatness the model of what men might become. So deeply was he thus impressed that, again and again, in speaking of his future glories, he announced that in these his true followers were to share. They were to sit on his throne and partake of his beneficent power.

Here I pause, and indeed I know not what can be added to heighten the wonder, reverence, and love which are due to Jesus. When I consider him, not only as possessed with the consciousness of an unexampled and unbounded majesty, but as recognizing a kindred nature in human beings, and living and dying to raise them to a participation of his divine

glories; and when I see him under these views allying himself to men by the tenderest ties, embracing them with a spirit of humanity which no insult, injury, or pain could for a moment repel or overpower, I am filled with wonder as well as reverence and love. I feel that this character is not of human invention, that it was not assumed through fraud, or struck out by enthusiasm; for it is infinitely above their reach. When I add this character of Jesus to the other evidences of his religion, it gives to what before seemed so strong a new and a vast accession of strength; I feel as if I could not be deceived.

The Gospels must be true; they were drawn from a living original; they were founded on reality. The character of Jesus is not a fiction; he was what he claimed to be, and what his followers attested. Nor is this all. Jesus not only was, he is still the Son of God, the Saviour of the world. He exists now; he has entered that heaven to which he always looked forward on earth. There he lives and reigns. With a clear, calm faith I see him in that state of glory; and I confidently expect, at no distant period, to see him face to face. We have indeed no absent friend whom we shall so surely meet.

Let us then, my hearers, by imitation of his virtues and obedience to his word, prepare ourselves to join him in those pure mansions where he is surrounding himself with the good and pure of our race, and will communicate to them forever his own spirit, power, and joy.

THOMAS H. BENTON

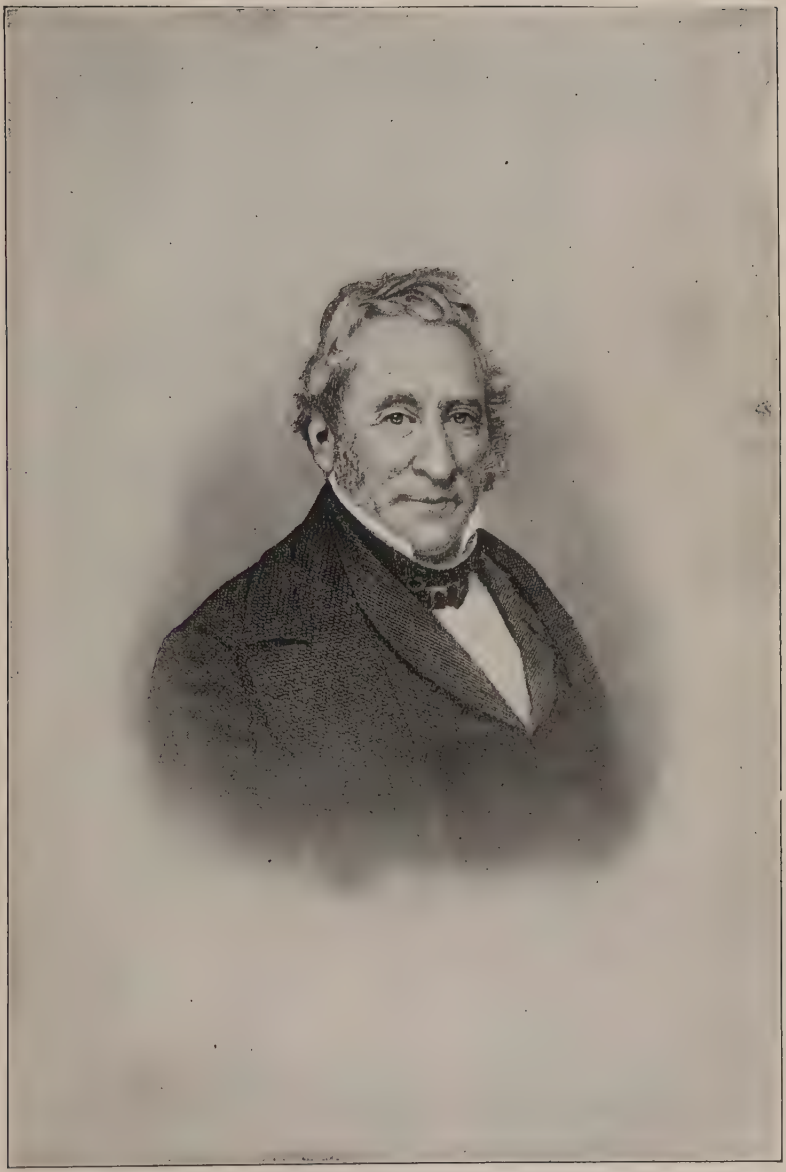
THOMAS HART BENTON, American Democratic statesman, was born at Hillsborough, N. C., March 14, 1782, and died at Washington, D. C., April 10, 1858. He studied for a time at the University of North Carolina, but for his remarkable acquirements he was mainly indebted to the process of self-education, which continued all his life. From Tennessee, whither his family had removed, he passed to St. Louis, where for a time he edited the "Missouri Enquirer." In 1820, he was elected from Missouri to the United States Senate, but thirty years afterward (1850), he met with defeat. Two years later, however, he was elected to the House of Representatives. In 1856, he was an unsuccessful candidate for Governor of the State of Missouri. As the unwavering advocate of a gold and silver, or bullion, currency by the government, Benton is identified in the popular mind with a vital question of public policy. He belongs, in the same group with Webster, Clay, and Calhoun, among the remarkable American statesmen of his era. Besides editing an "Abridgment of the Debates in Congress," he wrote the well-known "Thirty Years' View," a history of the working of the American Government. His life has been written by President Roosevelt.

ON THE EXPUNGING RESOLUTION

UNITED STATES SENATE, JANUARY 12, 1837

Mr. President:

IT IS now three years since the resolve was adopted by the Senate, which it is my present motion to expunge from the journal. At the moment that this resolve was adopted, I gave notice of my intention to move to expunge it; and then expressed my confident belief that the motion would eventually prevail. That expression of confidence was not an ebullition of vanity, or a presumptuous calculation, intended to accelerate the event it affected to foretell. It was not a vain boast, or an idle assumption, but was the result of a deep conviction of the injustice done



THOMAS H. BENTON

President Jackson, and a thorough reliance upon the justice of the American people. I felt that the President had been wronged; and my heart told me that this wrong would be redressed! The event proves that I was not mistaken. The question of expunging this resolution has been carried to the people, and their decision has been had upon it. They decide in favor of the expurgation; and their decision has been both made and manifested, and communicated to us in a great variety of ways. A great number of States have expressly instructed their Senators to vote for this expurgation. A very great majority of the States have elected Senators and Representatives to Congress, upon the express ground of favoring this expurgation. The Bank of the United States, which took the initiative in the accusation against the President, and furnished the material, and worked the machinery which was used against him, and which was then so powerful on this floor, has become more and more odious to the public mind, and musters now but a slender phalanx of friends in the two Houses of Congress. The late Presidential election furnishes additional evidence of public sentiment. The candidate who was the friend of President Jackson, the supporter of his administration, and the avowed advocate for the expurgation, has received a large majority of the suffrages of the whole Union, and that after an express declaration of his sentiments on this precise point. The evidence of the public will, exhibited in all these forms, is too manifest to be mistaken, too explicit to require illustration, and too imperative to be disregarded. Omitting details and specific enumeration of proofs, I refer to our own files for the instructions to expunge—to the complexion of the two Houses for the temper of the people—to the denationalized condition of the Bank

of the United States for the fate of the imperious accuser—and to the issue of the Presidential election for the answer of the Union.

All these are pregnant proofs of the public will, and the last pre-eminently so: because, both the question of the expurgation, and the form of the process, were directly put in issue upon it. . . .

Assuming, then, that we have ascertained the will of the people on this great question, the inquiry presents itself, how far the expression of that will ought to be conclusive of our action here. I hold that it ought to be binding and obligatory upon us; and that, not only upon the principles of representative government, which require obedience to the known will of the people, but also in conformity to the principles upon which the proceeding against President Jackson was conducted when the sentence against him was adopted. Then everything was done with especial reference to the will of the people. Their impulsion was assumed to be the sole motive to action; and to them the ultimate verdict was expressly referred. The whole machinery of alarm and pressure—every engine of political and moneyed power—was put in motion, and worked for many months, to excite the people against the President; and to stir up meetings, memorials, petitions, traveling committees, and distress deputations against him; and each symptom of popular discontent was hailed as an evidence of public will, and quoted here as proof that the people demanded the condemnation of the President. Not only legislative assemblies, and memorials from large assemblies, were then produced here as evidence of public opinion, but the petitions of boys under age, the remonstrances of a few signers, and the results of the most inconsiderable elections

were ostentatiously paraded and magnified, as the evidence of the sovereign will of our constituents. Thus, sir, the public voice was everything, while that voice, partially obtained through political and pecuniary machinations, was adverse to the President. Then the popular will was the shrine at which all worshipped. Now, when that will is regularly, soberly, repeatedly, and almost universally expressed through the ballot-boxes, at the various elections, and turns out to be in favor of the President, certainly no one can disregard it, nor otherwise look at it than as the solemn verdict of the competent and ultimate tribunal upon an issue fairly made up, fully argued, and duly submitted for decision. As such verdict, I receive it. As the deliberate verdict of the sovereign people, I bow to it. I am content. I do not mean to reopen the case nor to recommence the argument. I leave that work to others, if any others choose to perform it. For myself, I am content; and, dispensing with further argument, I shall call for judgment, and ask to have execution done, upon that unhappy journal, which the verdict of millions of freemen finds guilty of bearing on its face an untrue, illegal, and unconstitutional sentence of condemnation against the approved President of the Republic.

But, while declining to reopen the argument of this question, and refusing to tread over again the ground already traversed, there is another and a different task to perform; one which the approaching termination of President Jackson's administration makes peculiarly proper at this time, and which it is my privilege, and perhaps my duty, to execute, as being the suitable conclusion to the arduous contest in which we have been so long engaged. I allude to the general tenor of his administration, and to its effect,

for good or for evil, upon the condition of his country. This is the proper time for such a view to be taken. The political existence of this great man now draws to a close. In little more than forty days he ceases to be an object of political hope to any, and should cease to be an object of political hate, or envy, to all. Whatever of motive the servile and time-serving might have found in his exalted station for raising the altar of adulation, and burning the incense of praise before him, that motive can no longer exist. The dispenser of the patronage of an empire, the chief of this great confederacy of States, is soon to be a private individual, stripped of all power to reward, or to punish. His own thoughts, as he has shown us in the concluding paragraph of that message which is to be the last of its kind that we shall ever receive from him, are directed to that beloved retirement from which he was drawn by the voice of millions of freemen, and to which he now looks for that interval of repose which age and infirmities require. Under these circumstances, he ceases to be a subject for the ebullition of the passions, and passes into a character for the contemplation of history. Historically, then, shall I view him; and limiting this view to his civil administration, I demand, where is there a Chief Magistrate of whom so much evil has been predicted, and from whom so much good has come? Never has any man entered upon the Chief Magistracy of a country under such appalling predictions of ruin and woe! never has any one been so pursued with direful prognostications! never has any one been so beset and impeded by a powerful combination of political and moneyed confederates! never has any one in any country where the administration of justice has risen above the knife of the bowstring been so lawlessly and shame-

lessly tried and condemned by rivals and enemies, without hearing, without defence, without the forms of law and justice! History has been ransacked to find examples of tyrants sufficiently odious to illustrate him by comparison. Language has been tortured to find epithets sufficiently strong to paint him in description. Imagination has been exhausted in her efforts to deck him with revolting and inhuman attributes. Tyrant, despot, usurper; destroyer of the liberties of his country; rash, ignorant, imbecile; endangering the public peace with all foreign nations; destroying domestic prosperity at home; ruining all industry, all commerce, all manufactures; annihilating confidence between man and man; delivering up the streets of populous cities to grass and weeds, and the wharves of commercial towns to the encumbrance of decaying vessels; depriving labor of all reward; depriving industry of all employment; destroying the currency; plunging an innocent and happy people from the summit of felicity to the depths of misery, want, and despair. Such is the faint outline, followed up by actual condemnation, of the appalling denunciations daily uttered against this one MAN, from the moment he became an object of political competition, down to the concluding moment of his political existence.

The sacred voice of inspiration has told us that there is a time for all things. There certainly has been a time for every evil that human nature admits of to be vaticinated of President Jackson's administration; equally certain the time has now come for all rational and well-disposed people to compare the predictions with the facts, and to ask themselves if these calamitous prognostications have been verified by events? Have we peace, or war, with foreign nations? Certainly, we have peace with all the world! peace

with all its benign, and felicitous, and beneficent influences! Are we respected, or despised abroad? Certainly the American name never was more honored throughout the four quarters of the globe than in this very moment. Do we hear of indignity or outrage in any quarter? of merchants robbed in foreign ports? of vessels searched on the high seas? of American citizens impressed into foreign service? of the national flag insulted anywhere? On the contrary, we see former wrongs repaired; no new ones inflicted. France pays twenty-five millions of francs for spoliations committed thirty years ago; Naples pays two millions one hundred thousand ducats for wrongs of the same date; Denmark pays six hundred and fifty thousand rix-dollars for wrongs done a quarter of a century ago; Spain engages to pay twelve millions of reals vellon for injuries of fifteen years' date; Portugal, the last in the list of former aggressors, admits her liability and only waits the adjustment of details to close her account by adequate indemnity. So far from war, insult, contempt, and spoliation from abroad, this denounced administration has been the season of peace and good will and the auspicious era of universal reparation. So far from suffering injury at the hands of foreign powers, our merchants have received indemnities for all former injuries. It has been the day of accounting, of settlement, and of retribution. The total list of arrearages, extending through four successive previous administrations, has been closed and settled up. The wrongs done to commerce for thirty years back, and under so many different Presidents, and indemnities withheld from all, have been repaired and paid over under the beneficent and glorious administration of President Jackson. But one single instance of outrage has occurred, and

that at the extremities of the world, and by a piratical horde, amenable to no law but the law of force. The Malays of Sumatra committed a robbery and massacre upon an American vessel. Wretches! they did not then know that JACKSON was President of the United States! and that no distance, no time, no idle ceremonial of treating with robbers and assassins, was to hold back the arm of justice. Commodore Downes went out. His cannon and his bayonets struck the outlaws in their den. They paid in terror and blood for the outrage which was committed; and the great lesson was taught to these distant pirates—to our antipodes themselves—that not even the entire diameter of this globe could protect them, and that the name of American citizen, like that of Roman citizen in the great days of the Republic and of the empire, was to be the inviolable passport of all that wore it throughout the whole extent of the habitable world. . . .

From President Jackson, the country has first learned the true theory and practical intent of the Constitution, in giving to the Executive a qualified negative on the legislative power of Congress. Far from being an odious, dangerous, or kingly prerogative, this power, as vested in the President, is nothing but a qualified copy of the famous veto power vested in the tribunes of the people among the Romans, and intended to suspend the passage of a law until the people themselves should have time to consider it. The qualified veto of the President destroys nothing; it only delays the passage of a law, and refers it to the people for their consideration and decision. It is the reference of a law, not to a committee of the House, or of the whole House, but to the committee of the whole Union. It is a recommitment of the bill to the people, for them to examine

and consider; and if, upon this examination, they are content to pass it, it will pass at the next session. The delay of a few months is the only effect of a veto, in a case where the people shall ultimately approve a law; where they do not approve it, the interposition of the veto is the barrier which saves them the adoption of a law, the repeal of which might afterward be almost impossible. The qualified negative is, therefore, a beneficent power, intended as General Hamilton expressly declares in the "Federalist," to protect, first, the executive department from the encroachments of the legislative department; and, secondly, to preserve the people from hasty, dangerous or criminal legislation on the part of their representatives. This is the design and intention of the veto power; and the fear expressed by General Hamilton was, that Presidents, so far from exercising it too often, would not exercise it as often as the safety of the people required; that they might lack the moral courage to stake themselves in opposition to a favorite measure of the majority of the two Houses of Congress; and thus deprive the people, in many instances, of their right to pass upon a bill before it becomes a final law. The cases in which President Jackson has exercised the veto power have shown the soundness of these observations. No ordinary President would have staked himself against the Bank of the United States and the two Houses of Congress in 1832. It required President Jackson to confront that power—to stem that torrent—to stay the progress of that charter, and to refer it to the people for their decision. His moral courage was equal to the crisis. He arrested the charter until it could be got to the people, and they have arrested it forever. Had he not done so, the charter would have become a law, and its repeal almost impossible. The people of the whole Union

would now have been in the condition of the people of Pennsylvania, bestrode by the monster, in daily conflict with him, and maintaining a doubtful contest for supremacy between the government of a State and the directory of a moneyed corporation.

To detail specific acts which adorn the administration of President Jackson and illustrate the intuitive sagacity of his intellect, the firmness of his mind, his disregard of personal popularity, and his entire devotion to the public good, would be inconsistent with this rapid sketch, intended merely to present general views, and not to detail single actions, howsoever worthy they may be of a splendid page in the volume of history. But how can we pass over the great measure of the removal of the public moneys from the Bank of the United States in the autumn of 1833? that wise, heroic, and masterly measure of prevention which has rescued an empire from the fangs of a merciless, revengeful, greedy, insatiate, implacable, moneyed power!

It is a remark for which I am indebted to the philosophic observation of my most esteemed colleague and friend [pointing to Dr. Linn], that, while it requires far greater talent to foresee an evil before it happens, and to arrest it by precautionary measures, than it requires to apply an adequate remedy to the same evil after it has happened, yet the applause bestowed by the world is always greatest in the latter case.

Of this the removal of the public moneys from the Bank of the United States is an eminent instance. The veto of 1832, which arrested the charter which Congress had granted, immediately received the applause and approbation of a majority of the Union; the removal of the deposits, which prevented the bank from forcing a recharter, was disapproved

by a large majority of the country, and even of his own friends; yet the veto would have been unavailing, and the bank would inevitably have been rechartered, if the deposits had not been removed. The immense sums of public money since accumulated would have enabled the bank, if she had retained the possession of it, to have coerced a recharter. Nothing but the removal could have prevented her from extorting a recharter from the sufferings and terrors of the people. If it had not been for that measure the previous veto would have been unavailing; the bank would have been again installed in power, and this entire federal government would have been held as an appendage to that bank, and administered according to her directions and by her nominees. That great measure of prevention the removal of the deposits, though feebly and faintly supported by friends at first, has expelled the bank from the field and driven her into abeyance under a State charter. She is not dead, but, holding her capital and stockholders together under a State charter, she has taken a position to watch events and to profit by them. The royal tiger has gone into the jungle! and, crouched on his belly, he awaits the favorable moment for emerging from his cover and springing on the body of the unsuspicious traveller!

The Treasury order for excluding paper money from the land offices is another wise measure originating in an enlightened forecast and preventing great mischiefs. The President foresaw the evils of suffering a thousand streams of paper money, issuing from a thousand different banks, to discharge themselves on the national domain. He foresaw that if these currents were allowed to run their course the public lands would be swept away, the Treasury would be filled with irredeemable paper, a vast number of banks must

be broken by their folly, and the cry set up that nothing but a national bank could regulate the currency. He stopped the course of these streams of paper, and, in so doing, has saved the country from a great calamity and excited anew the machinations of those whose schemes of gain and mischief have been disappointed, and who had counted on a new edition of panic and pressure, and again saluted Congress with the old story of confidence destroyed, currency ruined, prosperity annihilated, and distress produced, by the tyranny of one man. They began their lugubrious song; but ridicule and contempt have proved too strong for money and insolence; and the panic-letter of the ex-president of the denationalized bank, after limping about for a few days, has shrunk from the lash of public scorn and disappeared from the forum of public debate.

The difficulty with France: what an instance it presents of the superior sagacity of President Jackson over all the commonplace politicians who beset and impede his administration at home! That difficulty, inflamed and aggravated by domestic faction, wore, at one time, a protentous aspect; the skill, firmness, elevation of purpose, and manly frankness of the President avoided the danger, accomplished the object, commanded the admiration of Europe, and retained the friendship of France. He conducted the delicate affair to a successful and mutually honorable issue. All is amicably and happily terminated, leaving not a wound, nor even a scar, behind — leaving the Frenchman and American on the ground on which they have stood for fifty years and should forever stand; the ground of friendship, respect, good will, and mutual wishes for the honor, happiness, and prosperity of each other.

But why this specification? So beneficent and so glorious

has been the administration of this President, that where to begin and where to end in the enumeration of great measures would be the embarrassment of him who has his eulogy to make. He came into office the first of generals; he goes out the first of statesmen. His civil competitors have shared the fate of his military opponents; and Washington city has been to the American politicians who have assailed him what New Orleans was to the British generals who attacked his lines. Repulsed! driven back! discomfited! crushed! has been the fate of all assailants, foreign and domestic, civil and military. At home and abroad the impress of his genius and of his character is felt. He has impressed upon the age in which he lives the stamp of his arms, of his diplomacy, and of his domestic policy.

In a word, so transcendent have been the merits of his administration that they have operated a miracle upon the minds of his most inveterate opponents. He has expunged their objections to military chieftains! He has shown them that they were mistaken; that military men were not the dangerous rulers they had imagined, but safe and prosperous conductors of the vessel of state. He has changed their fear into love. With visible signs they admit their error, and, instead of deprecating, they now invoke the reign of chieftains. They labored hard to procure a military successor to the present incumbent; and if their love goes on increasing at the same rate the republic may be put to the expense of periodical wars to breed a perpetual succession of these chieftains to rule over them and their posterity forever.

To drop this irony, which the inconsistency of mad opponents has provoked, and to return to the plain delineations of historical painting, the mind instinctively dwells on the vast and unprecedented popularity of this President. Great is

the influence, great the power, greater than any man ever before possessed in our America, which he has acquired over the public mind.

And how has he acquired it? Not by the arts of intrigue, or the juggling tricks of diplomacy; not by undermining rivals or sacrificing public interests for the gratification of classes or individuals. But he has acquired it, first, by the exercise of an intuitive sagacity which, leaving all book learning at an immeasurable distance behind, has always enabled him to adopt the right remedy at the right time, and to conquer soonest when the men of forms and office thought him most near to ruin and despair; next, by a moral courage which knew no fear when the public good beckoned him to go on.

Last, and chiefest, he has acquired it by an open honesty of purpose which knew no concealments; by a straightforwardness of action which disdained the forms of office and the arts of intrigue; by a disinterestedness of motive which knew no selfish or sordid calculation; a devotedness of patriotism which staked everything personal on the issue of every measure which the public welfare required him to adopt. By these qualities and these means he has acquired his prodigious popularity and his transcendent influence over the public mind; and if there are any who envy that influence and popularity let them envy also, and emulate if they can, the qualities and means by which they were acquired.

Great has been the opposition to President Jackson's administration; greater, perhaps, than ever has been exhibited against any government, short of actual insurrection and forcible resistance. Revolution has been proclaimed! and everything has been done that could be expected to pro-

duce revolution. The country has been alarmed, agitated, convulsed. From the Senate chamber to the village bar-room, from one end of the continent to the other, denunciation, agitation, excitement, has been the order of the day. For eight years the President of this republic has stood upon a volcano, vomiting fire and flames upon him, and threatening the country itself with ruin and desolation if the people did not expel the usurper, despot, and tyrant, as he was called, from the high place to which the suffrages of millions of freemen had elevated him.

Great is the confidence which he has always reposed in the discernment and equity of the American people. I have been accustomed to see him for many years and under many discouraging trials; but never saw him doubt, for an instant, the ultimate support of the people.

It was my privilege to see him often, and during the most gloomy period of the panic conspiracy, when the whole earth seemed to be in commotion against him, and when many friends were faltering, and stout hearts were quailing before the raging storm which bank machination and senatorial denunciation had conjured up to overwhelm him. I saw him in the darkest moments of this gloomy period, and never did I see his confidence in the ultimate support of his fellow citizens forsake him for an instant.

He always said the people would stand by those who stood by them; and nobly have they justified that confidence! That verdict, the voice of millions, which now demands the expurgation of that sentence which the Senate and the bank then pronounced upon him, is the magnificent response of the people's hearts to the implicit confidence which he then reposed in them. But it was not in the people only that he had confidence; there was another, and a far higher Power,

to which he constantly looked to save the country and its defenders from every danger; and signal events prove that he did not look to that high Power in vain.

Sir, I think it right, in approaching the termination of this great question, to present this faint and rapid sketch of the brilliant, beneficent, and glorious administration of President Jackson. It is not for me to attempt to do it justice; it is not for ordinary men to attempt its history. His military life, resplendent with dazzling events, will demand the pen of a nervous writer; his civil administration, replete with scenes which have called into action so many and such various passions of the human heart, and which has given to native sagacity so many victories over practised politicians, will require the profound, luminous, and philosophical conceptions of a Livy, a Plutarch, or a Sallust. This history is not to be written in our day. The contemporaries of such events are not the hands to describe them. Time must first do its office — must silence the passions, remove the actors, develop consequences, and canonize all that is sacred to honor, patriotism, and glory.

And now, sir, I finish the task which three years ago I imposed on myself. Solitary and alone, and amid the jeers and taunts of my opponents, I put this ball in motion. The people have taken it up, and rolled it forward, and I am no longer anything but a unit in the vast mass which now propels it. In the name of that mass I speak. I demand the execution of the edict of the people; I demand the expurgation of that sentence which the voice of a few senators, and the power of their confederate, the Bank of the United States, has caused to be placed on the Journal of the Senate; and which the voice of millions of freemen has ordered to be expunged from it.

ESAIAS TEGNÉR

ESAIAS TEGNÉR, a distinguished Swedish poet, was born in Wermeland, Sweden, Nov. 13, 1782, and died at Wexiö, of which he became bishop, Nov. 2, 1846. His father, who was a farmer, died in 1792, leaving a large family with slender means. The boy was, however, adopted by a wealthy friend of the family and given every opportunity to educate himself. His literary career began early. His first work shows the influence of the great writers of the time, Goethe, Schiller, Oehlenschläger, and even Byron. This period was soon past, however, for in 1825 appeared his great work, which is unrivaled still in Scandinavian literature, "Fridthjof's Saga," a series of lyrical poems woven into an epic cycle. It has been translated into nearly every European language, six different versions having been made into English alone.

ADDRESS BEFORE THE UNIVERSITY OF LUND, 1823

WHAT is the principal subject under discussion in Europe at the present time? What are the so-called new revolutionary doctrines, the constitutional tenets, that the people are contesting so vigorously? Among the more deliberative and better classes at least they are really no other than these: that the power of government emanates, not from the regent alone, as that is despotism, neither from the people alone, which is the foundation of anarchism, but from the union of the two; that consequently the people have a moral right, because of their part in the government, to hold the responsible ruler to account before God and man; that the law expressing the common will is the highest authority in the State before which all must be ranked as equals; that the community cannot recognize other claims and preferences than those which are based either upon personal merits or upon natural differences which may be essential to good order in the community, that the State must protect all personal property, for which the people would put itself under contribution; that the State must also protect

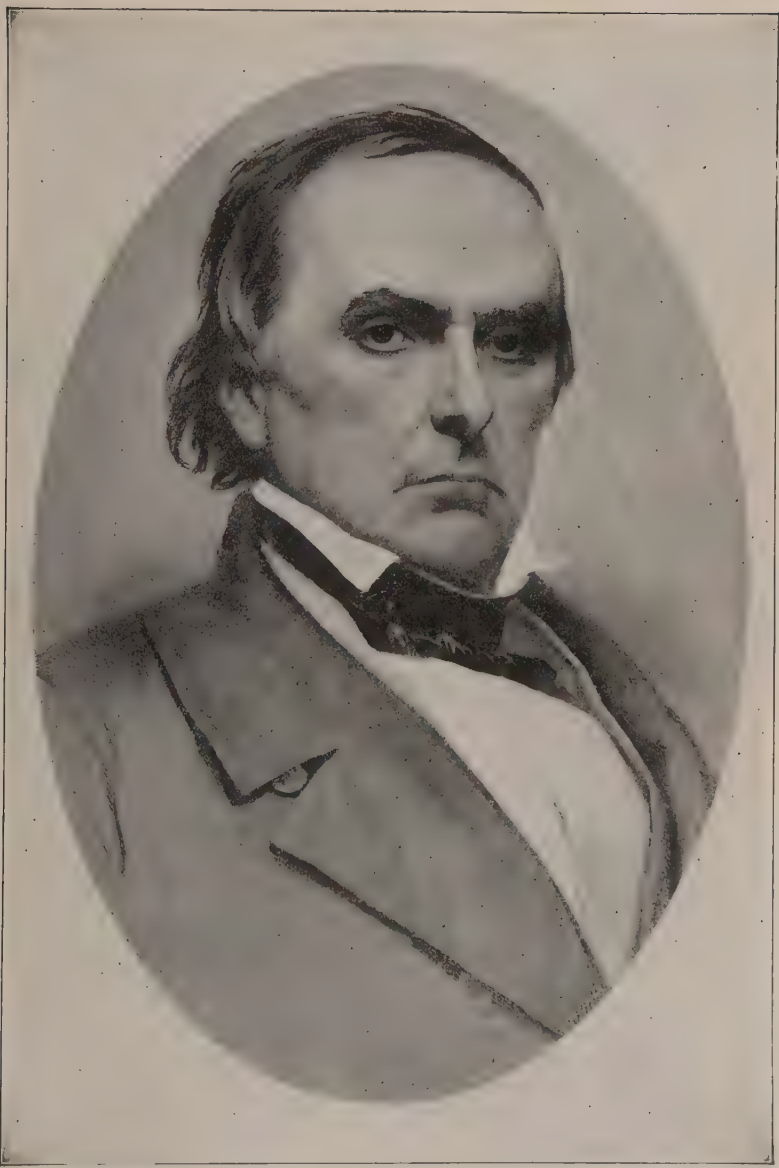
the individual's inherent rights so that the citizen may personally or through a representative express his convictions concerning matters of public interest.

What would be the results of all this? Would the most important episode known to us of the more recent history, would the Revolution have been fought wholly in vain? Political conceptions and views which grew out of it, would they finally be nothing better than glaring mistakes, without expediency and without benefit to humanity? And the blood, that noble blood which flowed in freedom's cause, which probably will flow again for the same high purpose, would that be spilt in vain? We will not subscribe to such inconsolable teachings. We will not acknowledge that anything in universal history is void of results, and least of all that to which so many noble minds looked with fondest expectations. We refuse particularly to acknowledge that justice and the higher ideals ever can be fruitless, even if they are not applicable instantly to every exigency. It is my heartiest conviction and strongest hope that the so-called constitutional doctrines shall triumph at last, but hardly in that way which a certain hasty though well-meaning individual desired; hardly can you expect them to transform the world as if by a sudden touch of magic power. An old fable tells us that Pelias' daughters, desiring to at once make their aged father young again, injected young blood in his veins. The results were, naturally, that the old blood ran out and the new blood would not stay. So with the State. The new and better element must enter the system gradually and drive the unwholesome particles out slowly. The people must be educated up to the new forms, as they were for centuries brought up to the old.

[Specially translated by Charles E. Hurd.]

DANIEL WEBSTER

DANIEL WEBSTER, American statesman and lawyer, and an orator of more than national repute, was born at Salisbury (Franklin), N. H., Jan. 18, 1782, and died at Marshfield, Mass., Oct. 24, 1852. His father was a worthy man of Scotch extraction, who had seen service as a captain in the French and Indian War, and now lived with his family, to whom he was devoted, on a New Hampshire farm. He gave his son, ere long to become famous in the nation, such education as the district afforded, afterward sending him to an academy at Exeter; and coached by a tutor he entered Dartmouth College, where he had to meet his college expenses by teaching school himself, until he graduated in 1801. Casting about for a profession, he entered a lawyer's office, studied law, and in 1805 was admitted to the Bar and began to practice first at Boscawen, afterward at Portsmouth, and later on at Boston, where he at once took a leading place in the profession. Before settling in Massachusetts, he had been elected in 1813 to Congress, where he espoused the cause of the Federalist party, and by two notable speeches in the House, one in opposition to the war policy of the government and the other on the Berlin and Milan decrees, he at once proved his ability and force as an orator. In 1818, he further enhanced his reputation as a lawyer by a speech before the Supreme Court in the celebrated Dartmouth College case; and as an orator by his addresses, in 1820, on the two hundredth anniversary of the Landing of the Pilgrims at Plymouth; in 1825, at the laying of the corner stone of the Bunker Hill monument, on the fiftieth anniversary of the battle; and in 1826, on the fiftieth anniversary of the Declaration of Independence. Others of his masterly orations include the eulogies of Jefferson and John Adams, the second Bunker Hill address, and the one at Washington in 1851, spoken at the laying of the corner-stone of the addition to the Capitol. In all of these addresses, as well as in those delivered in the Senate, especially the reply to R. Y. Hayne, Mr. Webster shows the marvelous range of his powers, and the lofty manner in which he voiced the higher and patriotic sentiment of the nation. In the commercial (shipping) interest of Massachusetts, he opposed the tariff of 1816, as well as that of 1828, which latter he was, however, compelled with all its "enormities" to accept; and he was also one of the opposers, though for party reasons, of the second United States Bank, when it sought and obtained, in 1816, a renewal of its charter. From 1823 to 1827, Mr. Webster represented Massachusetts in Congress, and from 1827 to 1841 he had a seat in the United States Senate. In the latter body, he delivered those great constitutional speeches that raised him to the pinnacle of fame and won for him the leadership of the northern Whigs. From 1841 to 1843, he was Secretary of State under Harrison and under Tyler, in which capacity he negotiated the Ashburton treaty with England. He then resumed his seat in the Senate and continued to hold it until from 1845 to 1850, when he became Secretary of State under Fillmore and, holding this post, death took him ere he could attain the object of his ambition — the Presidency. With great and noble traits of character, and personally without blemish, and genial and kindly in his social relations, Webster was politically at



DANIEL WEBSTER

times seriously at fault, though, doubtless, with perfect sincerity. Though not a disunionist, he favored State sovereignty, believing it to be the sure basis and bond of union, and that the right of nullification, if recognized, was to be enjoined, as it would hold the central power in check. He also defended African slavery as a solution of the conflict between labor and capital.

THE REPLY TO HAYNE

DELIVERED IN THE UNITED STATES SENATE, IN REPLY TO HAYNE ON THE FOOTE RESOLUTION, JANUARY 26, 1830

Mr. President:

WHEN the mariner has been tossed for many days, in thick weather, and on an unknown sea, he naturally avails himself of the first pause in the storm, the earliest glance of the sun, to take his latitude, and ascertain how far the elements have driven him from his true course. Let us imitate this prudence, and, before we float further on the waves of this debate, refer to the point from which we departed, that we may at least be able to conjecture where we now are. I ask for the reading of the resolution.

The Secretary read the resolution, as follows:

"*Resolved,* That the Committee on Public Lands be instructed to inquire and report the quantity of public lands remaining unsold within each State and Territory, and whether it be expedient to limit, for a certain period, the sales of the public lands to such lands only as have heretofore been offered for sale, and are now subject to entry at the minimum price. And, also, whether the office of Surveyor-General, and some of the land offices, may not be abolished without detriment to the public interest; or whether it be expedient to adopt measures to hasten the sales and extend more rapidly the surveys of the public lands."

We have thus heard, sir, what the resolution is, which is actually before us for consideration; and it will readily occur to every one that it is almost the only subject about which something has not been said in the speech, running through two days, by which the Senate has now been entertained by the gentleman from South Carolina. Every topic in the wide range of our public affairs, whether past or present—everything, general or local, whether belonging to national politics, or party politics, seems to have attracted more or less of the honorable member's attention, save only the resolution before the Senate. He has spoken of everything but the public lands. They have escaped his notice. To that subject, in all his excursions, he has not paid even the cold respect of a passing glance.

When this debate, sir, was to be resumed on Thursday morning, it so happened that it would have been convenient for me to be elsewhere. The honorable member, however, did not incline to put off the discussion to another day. He had a shot, he said, to return, and he wished to discharge it. That shot, sir, which it was kind thus to inform us was coming, that we might stand out of the way, or prepare ourselves to fall before it, and die with decency, has now been received. Under all advantages, and with expectation awakened by the tone which preceded it, it has been discharged, and has spent its force. It may become me to say no more of its effect than that if nobody is found, after all, either killed or wounded by it, it is not the first time, in the history of human affairs, that the vigor and success of the war have not quite come up to the lofty and sounding phrase of the manifesto.

The gentleman, sir, in declining to postpone the debate, told the Senate, with the emphasis of his hand upon his

heart, that there was something rankling here, which he wished to relieve.

Mr. Hayne rose, and disclaimed having used the word "rankling."

It would not, Mr. President, be safe for the honorable member to appeal to those around him upon the question whether he did, in fact, make use of that word. But he may have been unconscious of it. At any rate, it is enough that he disclaims it. But still, with or without the use of that particular word, he had yet something here, he said, of which he wished to rid himself by an immediate reply. In this respect, sir, I have a great advantage over the honorable gentleman. There is nothing here, sir, which gives me the slightest uneasiness; neither fear, nor anger, nor that which is sometimes more troublesome than either —the consciousness of having been in the wrong. There is nothing, either originating here, or now received here by the gentleman's shot. Nothing original, for I had not the slightest feeling of disrespect or unkindness toward the honorable member. Some passages, it is true, had occurred since our acquaintance in this body, which I could have wished might have been otherwise; but I had used philosophy and forgotten them. When the honorable member rose, in his first speech, I paid him the respect of attentive listening; and when he sat down, though surprised, and, I must say, even astonished, at some of his opinions, nothing was further from my intention than to commence any personal warfare: and through the whole of the few remarks I made in answer, I avoided, studiously and carefully, everything which I thought possible to be construed into disrespect. And, sir, while there

is thus nothing originating here, which I wished at any time or now wish to discharge, I must repeat, also, that nothing has been received here which rankles, or in any way gives me annoyance. I will not accuse the honorable member of violating the rules of civilized war—I will not say that he poisoned his arrows. But whether his shafts were, or were not, dipped in that which would have caused rankling, if they had reached, there was not, as it happened, quite strength enough in the bow to bring them to their mark. If he wishes now to gather up those shafts, he must look for them elsewhere; they will not be found fixed and quivering in the object at which they were aimed.

The honorable member complained that I had slept on his speech. I must have slept on it, or not slept at all. The moment the honorable member sat down, his friend from Missouri arose, and, with much honeyed commendation of the speech, suggested that the impressions which it had produced were too charming and delightful to be disturbed by other sentiments or other sounds, and proposed that the Senate should adjourn. Would it have been quite amiable in me, sir, to interrupt this excellent good feeling? Must I not have been absolutely malicious, if I could have thrust myself forward to destroy sensations thus pleasing? Was it not much better and kinder, both to sleep upon them myself and to allow others also the pleasure of sleeping upon them? But if it be meant, by sleeping upon his speech, that I took time to prepare a reply to it, it is quite a mistake; owing to other engagements I could not employ even the interval between the adjournment of the Senate and its meeting the next morning, in attention to the subject of this debate. Nevertheless, sir, the mere matter of fact is undoubtedly true—I

did sleep on the gentleman's speech; and slept soundly. And I slept equally well on his speech of yesterday, to which I am now replying. It is quite possible that in this respect, also, I possess some advantage over the honorable member, attributable, doubtless, to a cooler temperament on my part; for, in truth, I slept upon his speeches remarkably well. But the gentleman inquires why he was made the object of such a reply? Why was he singled out? If an attack has been made on the East, he, he assures us, did not begin it—it was the gentleman from Missouri. Sir, I answered the gentleman's speech because I happened to hear it: and because, also, I chose to give an answer to that speech which, if unanswered, I thought most likely to produce injurious impressions. I did not stop to inquire who was the original drawer of the bill. I found a responsible indorser before me, and it was my purpose to hold him liable, and to bring him to his just responsibility without delay. But, sir, this interrogatory of the honorable member was only introductory to another. He proceeded to ask me whether I had turned upon him, in this debate, from the consciousness that I should find an overmatch if I ventured on a contest with his friend from Missouri. If, sir, the honorable member, *ex gratia modestiæ,* had chosen thus to defer to his friend and to pay him a compliment, without intentional disparagement to others, it would have been quite according to the friendly courtesies of debate, and not at all ungrateful to my own feelings. I am not one of those, sir, who esteem any tribute of regard, whether light and occasional, or more serious and deliberate, which may be bestowed on others, as so much unjustly withholden from themselves. But the tone and manner of the gentleman's question forbid me that I thus interpret it. I am not at

liberty to consider it as nothing more than a civility to his friend. It had an air of taunt and disparagement, something of the loftiness of asserted superiority, which does not allow me to pass over it without notice. It was put as a question for me to answer, and so put as if it were difficult for me to answer: Whether I deemed the member from Missouri an overmatch for myself in debate here. It seems to me, sir, that this is extraordinary language, and an extraordinary tone, for the discussion of this body.

Matches and overmatches! Those terms are more applicable elsewhere than here, and fitter for other assemblies than this. Sir, the gentleman seems to forget where and what we are. This is a Senate; a Senate of equals: of men of individual honor and personal character, and of absolute independence. We know no masters; we acknowledge no dictators. This is a hall for mutual consultation and discussion; not an arena for the exhibition of champions. I offer myself, sir, as the match for no man; I throw the challenge of debate at no man's feet. But then, sir, since the honorable member has put the question in a manner that calls for an answer, I will give him an answer; and I tell him that, holding myself to be the humblest of the members here, I yet know nothing in the arm of his friend from Missouri, either alone, or when aided by the arm of his friend from South Carolina, that need deter even me from espousing whatever opinions I may choose to espouse, from debating whatever I may choose to debate, or from speaking whatever I may see fit to say on the floor of the Senate. Sir, when uttered as matter of commendation or compliment, I should dissent from nothing which the honorable member might say of his friend. Still less do I put forth any pretentions of my own. But, when put to

me as a matter of taunt, I throw it back, and say to the gentleman that he could possibly say nothing less likely than such a comparison to wound my pride of personal character. The anger of its tone rescued the remark from intentional irony, which otherwise probably would have been its general acceptation. But, sir, if it be imagined that by this mutual quotation and commendation; if it be supposed that, by casting the characters of the drama, assigning to each his part, to one the attack, to another the cry of onset; or if it be thought that by a loud and empty vaunt of anticipated victory any laurels are to be worn here; if it be imagined, especially, that any or all these things will shake any purpose of mine, I can tell the honorable member, once for all, that he is greatly mistaken, and that he is dealing with one of whose temper and character he has yet much to learn. Sir, I shall not allow myself on this occasion, I hope on no occasion, to be betrayed into any loss of temper; but if provoked, as I trust I never shall be, into crimination and recrimination, the honorable member may perhaps find that, in that contest, there will be blows to take as well as blows to give; that others can state comparisons as significant, at least, as his own; and that his impunity may possibly demand of him whatever powers of taunt and sarcasm he may possess. I commend him to a prudent husbandry of his resources.

But, sir, the coalition! The coalition! Ay, "the murdered coalition"! The gentleman asks if I were led or frightened into this debate by the spectre of the coalition— "Was it the ghost of the murdered coalition," he exclaims, "which haunted the member from Massachusetts, and which, like the ghost of Banquo, would never down?" "The murdered coalition!" Sir, this charge of a coalition, in refer-

ence to the late administration, is not original with the honorable member. It did not spring up in the Senate. Whether as a fact, as an argument, or as an embellishment, it is all borrowed. He adopts it, indeed, from a very low origin and a still lower present condition. It is one of the thousand calumnies with which the press teemed during an excited political canvass. It was a charge of which there was not only no proof or probability, but which was, in itself, wholly impossible to be true. No man of common information ever believed a syllable of it. Yet it was of that class of falsehoods, which, by continued repetition, through all the organs of detraction and abuse, are capable of misleading those who are already far misled, and of further fanning passion, already kindling into flame. Doubtless it served in its day, and in greater or less degree the end designed by it. Having done that, it has sunk into the general mass of stale and loathed calumnies. It is the very cast-off slough of a polluted and shameless press. Incapable of further mischief, it lies in the sewer, lifeless and despised. It is not now, sir, in the power of the honorable member to give it dignity or decency by attempting to elevate it, and to introduce it into the Senate. He cannot change it from what it is, an object of general disgust and scorn. On the contrary, the contract, if he choose to touch it, is more likely to drag him down, down, to the place where it lies itself.

But, sir, the honorable member was not, for other reasons, entirely happy in his allusion to the story of Banquo's murder and Banquo's ghost. It was not, I think, the friends, but the enemies of the murdered Banquo, at whose bidding his spirit would not down. The honorable gentleman is fresh in his reading of the English classics,

and can put me right if I am wrong; but, according to my poor recollection, it was at those who had begun with caresses, and ended with foul and treacherous murder, that the gory locks were shaken! The ghost of Banquo, like that of Hamlet, was an honest ghost. It disturbed no innocent man. It knew where its appearance would strike terror, and who would cry out, A ghost! It made itself visible in the right quarter, and compelled the guilty and the conscience-smitten, and none others, to start with—

> "Pr'ythee, see there! behold!—look! lo![1]
> If I stand here, I saw him!"

Their eyeballs were seared (was it not so, sir?) who had thought to shield themselves by concealing their own hand and laying the imputation of the crime on a low and hireling agency in wickedness; who had vainly attempted to stifle the workings of their own coward consciences by ejaculating, through white lips and chattering teeth: "Thou canst not say I did it!" I have misread the great poet if those who had in no way partaken in the deed of the death either found that they were, or feared that they should be, pushed from their stools by the ghost of the slain, or exclaimed to a spectre created by their own fears and their own remorse: "Avaunt! and quit our sight!"

There is another particular, sir, in which the honorable member's quick perception of resemblances might, I should think, have seen something in the story of Banquo, making it not altogether a subject of the most pleasant contemplation. Those who murdered Banquo, what did they win by it? Substantial good? Permanent power? Or disappointment, rather, and sore mortification—dust and ashes—the

[1] Mr. Webster quoted from memory. See "Macbeth," Scene 4, Act 4.

common fate of vaulting ambition, overleaping itself? Did not even-handed justice erelong commend the poisoned chalice to their own lips? Did they not soon find that for another they had "filed their mind"? that their ambition, though apparently for the moment successful, had but put a barren sceptre in their grasp? Ay, sir—

> "A barren sceptre in their gripe,
> Thence to be wrenched by an unlineal hand,
> No son of theirs succeeding."

Sir, I need pursue the allusion no further. I leave the honorable gentleman to run it out at his leisure, and to derive from it all the gratification it is calculated to administer. If he find himself pleased with the associations and prepared to be quite satisfied, though the parallel should be entirely completed, I had almost said, I am satisfied also —but that I shall think of. Yes, sir, I will think of that.

In the course of my observations the other day, Mr. President, I paid a passing tribute of respect to a very worthy man, Mr. Dane, of Massachusetts. It so happened that he drew the Ordinance of 1787 for the government of the Northwestern Territory. A man of so much ability and so little pretence; of so great a capacity to do good and so unmixed a disposition to do it for its own sake; a gentleman who had acted an important part forty years ago, in a measure the influence of which is still deeply felt in the very matter which was the subject of debate, might, I thought, receive from me a commendatory recognition.

But the honorable member was inclined to be facetious on the subject. He was rather disposed to make it matter of ridicule that I had introduced into the debate the name of one Nathan Dane, of whom he assures us he had never before heard. Sir, if the honorable member had never be-

fore heard of Mr. Dane, I am sorry for it. It shows him less acquainted with the public men of the country than I had supposed. Let me tell him, however, that a sneer from him at the mention of the name of Mr. Dane is in bad taste. It may well be a high mark of ambition, sir, either with the honorable gentleman or myself, to accomplish as much to make our names known to advantage, and remembered with gratitude, as Mr. Dane has accomplished. But the truth is, sir, I suspect that Mr. Dane lives a little too far north. He is of Massachusetts, and too near the north star to be reached by the honorable gentleman's telescope. If his sphere had happened to range south of Mason and Dixon's line, he might, probably, have come within the scope of his vision!

I spoke, sir, of the Ordinance of 1787, which prohibited slavery in all future times, northwest of the Ohio, as a measure of great wisdom and foresight, and one which had been attended with highly beneficial and permanent consequences. I supposed that on this point no two gentlemen in the Senate could entertain different opinions. But the simple expression of this sentiment has led the gentleman, not only into a labored defence of slavery, in the abstract, and on principle, but, also, into a warm accusation against me, as having attacked the system of domestic slavery now existing in the Southern States. For all this there was not the slightest foundation in anything said or intimated by me. I did not utter a single word which any ingenuity could torture into an attack on the slavery of the South. I said only that it was highly wise and useful in legislating for the northwestern country, while it was yet a wilderness, to prohibit the introduction of slaves; and added that I presumed, in the neighboring State of Kentucky, there was no

reflecting and intelligent gentleman who would doubt that if the same prohibition had been extended at the same early period over that Commonwealth, her strength and population would, at this day, have been far greater than they are. If these opinions be thought doubtful, they are, nevertheless, I trust, neither extraordinary nor disrespectful. They attack nobody and menace nobody. And yet, sir, the gentleman's optics have discovered, even in the mere expression of this sentiment, what he calls the very spirit of the Missouri question! He represents me as making an onset on the whole South, and manifesting a spirit which would interfere with and disturb their domestic condition! Sir, this injustice no otherwise surprises me than as it is committed here, and committed without the slightest pretence of ground for it. I say it only surprises me as being done here; for I know full well that it is, and has been, the settled policy of some persons in the South, for years, to represent the people of the North as disposed to interfere with them in their own exclusive and peculiar concerns. This is a delicate and sensitive point in Southern feeling; and of late years it has always been touched, and generally with effect, whenever the object has been to unite the whole South against Northern men or Northern measures. This feeling, always carefully kept alive, and maintained at too intense a heat to admit discrimination or reflection, is a lever of great power in our political machine. It moves vast bodies, and gives to them one and the same direction. But it is without all adequate cause; and the suspicion which exists wholly groundless. There is not, and never has been, a disposition in the North to interfere with these interests of the South. Such interference has never been supposed to be within the power of govern-

ment; nor has it been in any way attempted. The slavery of the South has always been regarded a matter of domestic policy, left with the States themselves, and with which the Federal Government had nothing to do. Certainly, sir, I am and ever have been of that opinion. The gentleman, indeed, argues that slavery in the abstract is no evil. Most assuredly I need not say I differ with him, altogether and most widely, on that point. I regard domestic slavery as one of the greatest of evils, both moral and political. But though it be a malady, and whether it be curable, and if so, by what means; or, on the other hand, whether it be the *vulnus immedicabile* of the social system, I leave it to those whose right and duty it is to inquire and to decide. And this I believe, sir, is, and uniformly has been, the sentiment of the North. Let us look a little at the history of this matter.

When the present Constitution was submitted for the ratification of the people, there were those who imagined that the powers of the government which it proposed to establish, might, perhaps, in some possible mode, be exerted in measures tending to the abolition of slavery. This suggestion would, of course, attract much attention in the Southern conventions. In that of Virginia, Governor Randolph said:

"I hope there is none here, who, considering the subject in the calm light of philosophy, will make no objection dishonorable to Virginia—that at the moment they are securing the rights of their citizens, an objection is started that there is a spark of hope that those unfortunate men now held in bondage, may, by the operation of the general government, be made free."

At the very first Congress, petitions on the subject were

presented, if I mistake not, from different States. The Pennsylvania society for promoting the abolition of slavery took the lead, and laid before Congress a memorial, praying Congress to promote the abolition by such powers as it possessed. This memorial was referred, in the House of Representatives, to a select committee, consisting of Mr. Foster of New Hampshire, Mr. Gerry of Massachusetts, Mr. Huntington of Connecticut, Mr. Lawrence of New York, Mr. Sinnickson, of New Jersey, Mr. Hartley of Pennsylvania, and Mr. Parker of Virginia—all of them, sir, as you will observe, Northern men, but the last. This committee made a report, which was committed to a committee of the whole House, and there considered and discussed on several days; and being amended, although without material alteration, it was made to express three distinct propositions, on the subject of slavery and the slave trade. First, in the words of the Constitution, that Congress could not, prior to the year 1808, prohibit the migration or importation of such persons as any of the States then existing should think proper to admit. Second, that Congress had authority to restrain the citizens of the United States from carrying on the African slave trade, for the purpose of supplying foreign countries. On this proposition, our early laws against those who engage in that traffic are founded. The third proposition, and that which bears on the present question was expressed in the following terms:

"*Resolved,* That Congress have no authority to interfere in the emancipation of slaves, or in the treatment of them in any of the States; it remaining with the several States alone to provide rules and regulations therein, which humanity and true policy may require."

This resolution received the sanction of the House of

Representatives so early as March, 1790. And now, sir, the honorable member will allow me to remind him that not only were the select committee who reported the resolution, with a single exeception, all Northern men, but also that of the members then composing the House of Representatives, a large majority, I believe nearly two-thirds, were Northern men also.

The House agreed to insert these resolutions in its journal; and from that day to this, it has never been maintained or contended that Congress had any authority to regulate or interfere with the condition of slaves in the several States. No Northern gentlemen, to my knowledge, has moved any such question in either House of Congress.

The fears of the South, whatever fears they might have entertained, were allayed and quieted by this early decision; and so remained, till they were excited afresh, without cause, but for collateral and indirect purposes. When it became necessary, or was thought so, by some political persons, to find an unvarying ground for the exclusion of Northern men from confidence and from the lead in the affairs of the Republic, then, and not till then, the cry was raised, and the feeling industriously excited, that the influence of Northern men in the public councils would endanger the relation of master and slave. For myself, I claim no other merit than that this gross and enormous injustice toward the whole North has not wrought upon me to change my opinions or my political conduct. I hope I am above violating my principles, even under the smart of injury and false imputations. Unjust suspicions and undeserved reproach, whatever pain I may experience from them, will not induce me, I trust, nevertheless, to overstep the limits of constitutional duty, or to encroach on the

rights of others. The domestic slavery of the South I leave where I find it—in the hands of their own governments. It is their affair, not mine. Nor do I complain of the peculiar effect which the magnitude of that population has had in the distribution of power under this Federal Government. We know, sir, that the representation of the States in the other House is not equal. We know that great advantage in that respect is enjoyed by the slaveholding States; and we know, too, that the intended equivalent for that advantage, that is to say, the imposition of direct taxes in the same ratio, has become merely nominal, the habit of the government being almost invariably to collect its revenue from other sources and in other modes. Nevertheless, I do not complain, nor would I countenance any movement to alter this arrangement of representation. It is the original bargain, the compact—let it stand; let the advantage of it be fully enjoyed. The Union itself is too full of benefit to be hazarded in propositions for changing its original basis. I go for the Constitution as it is, and for the Union as it is. But I am resolved not to submit in silence to accusations, either against myself, individually, or against the North, wholly unfounded and unjust; accusations which impute to us a disposition to evade the constitutional compact, and to extend the power of the government over the internal laws and domestic condition of the States. All such accusations, wherever and whenever made, all insinuations of the existence of any such purposes, I know and feel to be groundless and injurious. And we must confide in Southern gentlemen themselves; we must trust to those whose integrity of heart and magnanimity of feeling will lead them to a desire to maintain and disseminate truth, and who possess the means of its diffusion

with the Southern public; we must leave it to them to disabuse that public of its prejudices. But, in the meantime, for my own part, I shall continue to act justly, whether those toward whom justice is exercised received it with candor or with contumely.

Having had occasion to recur to the Ordinance of 1787, in order to defend myself against the inferences which the honorable member has chosen to draw from my former observations on that subject, I am not willing now entirely to take leave of it without another remark. It need hardly be said that that paper expresses just sentiments on the great subject of civil and religious liberty. Such sentiments were common, and abound in all our State papers of that day. But this ordinance did that which was not so common, and which is not, even now, universal; that is, it set forth and declared, as a high and binding duty of government itself, to encourage schools and advance the means of education, on the plain reason that religion, morality, and knowledge are necessary to good government and to the happiness of mankind. One observation further. The important provision incorporated into the Constitution of the United States and several of those of the States, and recently, as we have seen, adopted into the reformed Constitution of Virginia, restraining legislative power in questions of private right, and from impairing the obligation of contracts, is first introduced and established, as far as I am informed, as matter of express written constitutional law, in this Ordinance of 1787. And I must add, also, in regard to the author of the ordinance, who has not had the happiness to attract the gentleman's notice, heretofore, nor to avoid his sarcasm now, that he was chairman of that select committee of the old Congress, whose report first expressed the strong

sense of that body, that the old Confederation was not adequate to the exigencies of the country, and recommending to the States to send delegates to the Convention which formed the present Constitution.

An attempt has been made to transfer from the North to the South the honor of this exclusion of slavery from the Northwestern Territory. The journal, without argument or comment, refutes such attempt. The cession by Virginia was made March, 1784. On the nineteenth of April following, a committee, consisting of Messrs. Jefferson, Chase and Howell, reported a plan for a temporary government of the Territory, in which was this article: "That, after the year 1800, there shall be neither slavery, nor involuntary servitude in any of the said States, otherwise than in punishment of crimes, whereof the party shall have been convicted." Mr. Spaight, of North Carolina, moved to strike out this paragraph. The question was put according to the form then practiced: "Shall these words stand as part of the plan," etc. New Hampshire, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, and Pennsylvania—seven States—voted in the affirmative; Maryland, Virginia, and South Carolina in the negative. North Carolina was divided. As the consent of nine States was necessary, the words could not stand, and were struck out accordingly. Mr. Jefferson voted for the clause, but was overruled by his colleagues.

In March of the next year (1785), Mr. King, of Massachusetts, seconded by Mr. Ellery, of Rhode Island, proposed the formerly rejected article, with this addition: "And that this regulation shall be an article of compact, and remain a fundamental principle of the constitutions between the thirteen original States, and each of the States described in the

resolve," etc. On this clause, which provided the adequate and thorough security, the eight Northern States of that time voted affirmatively, and the four Southern States negatively. The votes of nine States were not yet obtained, and thus the provision was again rejected by the Southern States. The perseverance of the North held out, and two years afterward the object was attained. It is no derogation from the credit, whatever that may be, of drawing the ordinance, that its principles had before been prepared and discussed in the form of resolutions. If one should reason in that way, what would become of the distinguished honor of the author of the Declaration of Independence? There is not a sentiment in that paper which had not been voted and resolved in the assemblies and other popular bodies in the country over and over again.

But the honorable member has now found out that this gentleman [Mr. Dane] was a member of the Hartford Convention. However uninformed the honorable member may be of characters and occurrences at the North, it would seem that he has at his elbow on this occasion some high-minded and lofty spirit, some magnanimous and true-hearted monitor, possessing the means of local knowledge, and ready to supply the honorable member with everything down even to forgotten and moth-eaten twopenny pamphlets, which may be used to the disadvantage of his own country. But as to the Hartford Convention, sir, allow me to say that the proceedings of that body seem now to be less read and studied in New England than further south. They appear to be looked to, not in New England, but elsewhere, for the purpose of seeing how far they may serve as a precedent. But they will not answer the purpose—they are quite too tame. The latitude in which they originated was too cold,

Other conventions of more recent existence have gone a whole bar's length beyond it. The learned doctors of Colleton and Abbeville have pushed their commentaries on the Hartford collect so far that the original text writers are thrown entirely into the shade. I have nothing to do, sir, with the Hartford Convention. Its journal, which the gentleman has quoted, I never read. So far as the honorable member may discover in its proceedings a spirit in any degree resembling that which was avowed and justified in those other conventions to which I have alluded, or so far as those proceedings can be shown to be disloyal to the Constitution, or tending to disunion, so far I shall be as ready as any one to bestow on them reprehension and censure.

Having dwelt long on this convention, and other occurrences of that day, in the hope, probably (which will not be gratified), that I should leave the course of this debate to follow him, at length, in those excursions, the honorable member returned and attempted another object. He referred to a speech of mine in the other House, the same which I had occasion to allude to myself the other day, and has quoted a passage or two from it with a bold, though uneasy and laboring air of confidence, as if he had detected in me an inconsistency. Judging from the gentleman's manner, a stranger to the course of the debate, and to the point in discussion, would have imagined from so triumphant a tone that the honorable member was about to overwhelm me with a manifest contradiction. Any one who heard him, and who had not heard what I had, in fact, previously said, must have thought me routed and discomfited, as the gentleman had promised. Sir, a breath blows all this triumph away. There is not the slightest difference

in the sentiments of my remarks on the two occasions. What I said here on Wednesday is in exact accordance with the opinion expressed by me in the other House in 1825. Though the gentleman had the metaphysics of Hudibras, though he were able

> "To sever and divide
> A hair 'twixt north and northwest side,"

he yet could not insert his metaphysical scissors between the fair reading of my remarks in 1825, and what I said here last week. There is not only no contradiction, no difference, but, in truth, too exact a similarity, both in thought and language, to be entirely in just taste. I had myself quoted the same speech, had recurred to it, and spoke with it open before me, and much of what I said was little more than a repetition from it. In order to make finishing work with this alleged contradiction, permit me to recur to the origin of this debate and review its course. This seems expedient and may be done as well now as at any time.

Well, then, its history is this: The honorable member from Connecticut moved a resolution, which constitutes the first branch of that which is now before us; that is to say, a resolution instructing the Committee on Public Lands to inquire into the expediency of limiting, for a certain period, the sales of the public lands, to such as have heretofore been offered for sale; and whether sundry offices connected with the sales of the lands might not be abolished without detriment to the public service.

In the progress of the discussion which arose on this resolution, an honorable member from New Hampshire moved to amend the resolution so as entirely to reverse its object; that is to strike it all out and insert a direction to

the committee to inquire into the expediency of adopting measures to hasten the sales and extend more rapidly the surveys of the lands.

The honorable member from Maine, Mr. Sprague, suggested that both those propositions might well enough go for consideration to the committee; and in this state of the question, the member from South Carolina addressed the Senate in his first speech. He rose, he said, to give us his own free thoughts on the public lands. I saw him rise with pleasure and listened with expectation, though before he concluded I was filled with surprise. Certainly, I was never more surprised than to find him following up, to the extent he did, the sentiments and opinions which the gentleman from Missouri had put forth, and which it is known he has long entertained.

I need not repeat at large the general topics of the honorable gentleman's speech. When he said yesterday that he did not attack the Eastern States, he certainly must have forgotten, not only particular remarks, but the whole drift and tenor of his speech; unless he means by not attacking, that he did not commence hostilities—but that another had preceded him in the attack. He, in the first place, disapproved of the whole course of the government, for forty years, in regard to its dispositions of the public land; and then turning northward and eastward, and fancying he had found a cause for alleged narrowness and niggardliness in the "accursed policy" of the tariff, to which he represented the people of New England as wedded, he went on for a full hour with remarks, the whole scope of which was to exhibit the results of this policy, in feelings and in measures unfavorable to the West. I thought his opinions unfounded and erroneous

as to the general course of the government, and ventured to reply to them.

The gentleman had remarked on the analogy of other cases, and quoted the conduct of European governments toward their own subjects, settling on this continent, as in point to show that we had been harsh and rigid in selling, when we should have given the public lands to settlers without price. I thought the honorable member had suffered his judgment to be betrayed by a false analogy; that he was struck with an appearance of resemblance where there was no real similitude. I think so still. The first settlers of North America were enterprising spirits, engaged in private adventure or fleeing from tyranny at home. When arrived here they were forgotten by the mother country, or remembered only to be oppressed. Carried away again by the appearance of analogy, or struck with the eloquence of the passage, the honorable member yesterday observed that the conduct of government toward the Western emigrants, or my representation of it, brought to his mind a celebrated speech in the British Parliament. It was, sir, the speech of Colonel Barre. On the question of the Stamp Act, or tea tax, I forget which, Colonel Barre had heard a member on the Treasury bench argue that the people of the United States, being British colonists, planted by the maternal care, nourished by the indulgence, and protected by the arms of England, would not grudge their mite to relieve the mother country from the heavy burden under which she groaned. The language of Colonel Barre, in reply to this, was: They planted by your care? Your oppression planted them in America. They fled from your tyranny, and grew by your neglect of them. So soon as you began to care for them, you showed your care by sending persons to spy out their

liberties, misrepresent their character, prey upon them and eat out their substance.

And how does the honorable gentleman mean to maintain that language like this is applicable to the conduct of the government of the United States toward the Western emigrants, or to any representation given by me of that conduct? Were the settlers in the West driven thither by our oppression? Have they flourished only by our neglect of them? Has the government done nothing but to prey upon them and eat out their substance? Sir, this fervid eloquence of the British speaker, just when and where it was uttered, and fit to remain an exercise for the schools, is not a little out of place when it is brought thence to be applied here to the conduct of our own country toward her own citizens. From America to England, it may be true; from Americans to their own government it would be strange language. Let us leave it to be recited and declaimed by our boys against a foreign nation; not introduce it here, to recite and declaim ourselves against our own.

But I come to the point of the alleged contradiction. In my remarks on Wednesday I contended that we could not give away gratuitously all the public lands; that we held them in trust; that the government had solemnly pledged itself to dispose of them as a common fund for the common benefit, and to sell and settle them as its discretion should dictate. Now, sir, what contradiction does the gentleman find to this sentiment, in the speech of 1825? He quotes me as having then said that we ought not to hug these lands as a very great treasure. Very well, sir, supposing me to be accurately reported in that expression, what is the contradiction? I have not now said that we should hug these lands as a favorite source of pecuniary income. No such

thing. It is not my view. What I have said, and what I do say, is that they are a common fund—to be disposed of for the common benefit—to be sold at low prices for the accommodation of settlers, keeping the object of settling the lands as much in view as that of raising money from them. This I say now, and this I have always said. Is this hugging them as a favorite treasure? Is there no difference between hugging and hoarding this fund, on the one hand, as a great treasure, and, on the other, of disposing of it at low prices, placing the proceeds in the general treasury of the Union? My opinion is that as much is to be made of the land as fairly and reasonably may be, selling it all the while at such rates as to give the fullest effect to settlement. This is not giving it all away to the States, as the gentleman would propose; nor is it hugging the fund closely and tenaciously, as a favorite treasure; but it is, in my judgment, a just and wise policy, perfectly according with all the various duies which rest on government. So much for my contradiction. And what is it? Where is the ground for the gentleman's triumph? What inconsistency in word or doctrine has he been able to detect? Sir, if this be a sample of that discomfiture, with which the honorable gentleman threatened me, commend me to the word discomfiture for the rest of my life.

But, after all, this is not the point of the debate, and I must now bring the gentleman back to what is the point.

The real question between me and him is: Has the doctrine been advanced at the South or the East, that the population of the West should be retarded, or at least need not be hastened, on account of its effect to drain off the people from the Atlantic States? Is this doctrine, as has been alleged, of Eastern origin? That is the question. Has the

gentleman found anything by which he can make good his accusation? I submit to the Senate, that he has entirely failed; and as far as this debate has shown, the only person who has advanced such sentiments is a gentleman from South Carolina, and a friend to the honorable member himself. The honorable gentleman has given no answer to this; there is none which can be given. The simple fact, while it requires no comment to enforce it, defies all argument to refute it. I could refer to the speeches of another Southern gentleman, in years before, of the same general character, and to the same effect, as that which has been quoted; but I will not consume the time of the Senate by the reading of them.

So then, sir, New England is guiltless of the policy of retarding Western population, and of all envy and jealousy of the growth of the new States. Whatever there be of that policy in the country, no part of it is hers. If it has a local habitation, the honorable member has probably seen, by this time, where to look for it; and if it now has received a name, he has himself christened it.

We approach, at length, sir, to a more important part of the honorable gentleman's observations. Since it does not accord with my views of justice and policy to give away the public lands altogether, as mere matter of gratuity, I am asked by the honorable gentleman on what ground it is that I consent to vote them away in particular instances? How, he inquires, do I reconcile with these professed sentiments my support of measures appropriating portions of the lands to particular roads, particular canals, particular rivers, and particular institutions of education in the West? This leads sir, to the real and wide difference, in political opinion, between the honorable gentleman and myself. On my part, I

look upon all these objects as connected with the common good, fairly embraced in its object and its terms; he, on the contrary, deems them all, if good at all, only local good. This is our difference. The interrogatory which he proceeded to put, at once explains this difference. "What interest," asks he, "has South Carolina in a canal in Ohio?" Sir, this very question is full of significance. It develops the gentleman's whole political system; and its answer expounds mine. Here we differ. I look upon a road over the Alleghany, a canal round the falls of the Ohio, or a canal or railway from the Atlantic to the Western waters, as being an object large and extensive enough to be fairly said to be for the common benefit. The gentleman thinks otherwise, and this is the key to open his construction of the powers of the government. He may well ask: What interest has South Carolina in a canal in Ohio? On his system, it is true, she has no interest. On that system, Ohio and Carolina are different governments and different countries: connected here, it is true, by some slight and ill-defined bond of union, but, in all main respects, separate and diverse. On that system, Carolina has no more interest in a canal in Ohio than in Mexico. The gentleman, therefore, only follows out his own principles; he does no more than arrive at the natural conclusions of his own doctrines; he only announces the true results of that creed, which he has adopted himself, and would persuade others to adopt, when he thus declares that South Carolina has no interest in a public work in Ohio. Sir, we narrow-minded people of New England do not reason thus. Our notion of things is entirely different. We look upon the States, not as separated, but as united. We love to dwell on that union, and on the mutual happiness which it has so much promoted,

and the common renown which it has so greatly contributed to acquire. In our contemplation, Carolina and Ohio are parts of the same country; States, united under the same general government, having interests, common, associated, intermingled. In whatever is within the proper sphere of the constitutional power of this government, we look upon the States as one. We do not impose geographical limits to our patriotic feeling or regard; we do not follow rivers and mountains, and lines of latitude, to find boundaries beyond which public improvements do not benefit us. We who come here as agents and representatives of these narrow-minded and selfish men of New England consider ourselves as bound to regard, with an equal eye, the good of the whole, in whatever is within our power of legislation. Sir, if a railroad or canal, beginning in South Carolina and ending in South Carolina, appeared to me to be of natural importance and national magnitude, believing, as I do, that the power of government extends to the encouragement of works of that description, if I were to stand up here, and ask: What interest has Massachusetts in a railroad in South Carolina? I should not be willing to face my constituents. These same narrow-minded men would tell me that they had sent me to act for the whole country, and that one who possessed too little comprehension, either of intellect or feeling; one who was not large enough, both in mind and in heart, to embrace the whole, was not fit to be intrusted with the interest of any part. Sir, I do not desire to enlarge the powers of the government, by unjustifiable construction; nor to exercise any not within a fair interpretation. But when it is believed that a power does exist, then it is, in my judgment, to be exercised for the general benefit of the whole. So far as respects the exercise of such a power, the States are one. It

was the very object of the Constitution to create unity of interests to the extent of the powers of the general government. In war and peace we are one; in commerce, one; because the authority of the general government reaches to war and peace, and to the regulation of commerce. I have never seen any more difficulty in erecting lighthouses on the lakes than on the ocean; in improving the harbors of inland seas than if they were within the ebb and flow of the tide; or of removing obstructions in the vast streams of the West more than in any work to facilitate commerce on the Atlantic coast. If there be any power for one, there is power also for the other; and they are all and equally for the common good of the country.

There are other objects apparently more local, or the benefit of which is less general, toward which, nevertheless, I have concurred with others, to give aid, by donations of land. It is proposed to construct a road, in or through one of the new States, in which this government possesses large quantities of land. Have the United States no right, or, as a great and untaxed proprietor, are they under no obligation to contribute to an abject thus calculated to promote the common good of all the proprietors, themselves included? And even with respect to education, which is the extreme case, let the question be considered. In the first place, as we have seen, it was made matter of compact with these States that they should do their part to promote education. In the next place, our whole system of land laws proceeds on the idea that education is for the common good; because, in every division, a certain portion is uniformly reserved and appropriated for the use of schools. And, finally, have not these new States singularly strong claims, founded on the ground already stated, that the government is a great

untaxed proprietor, in the ownership of the soil? It is a consideration of great importance, that, probably, there is in no part of the country, or of the world, so great call for the means of education as in those new States—owing to the vast numbers of persons within those ages in which education and instruction are usually received, if received at all. This is the natural consequence of recency of settlement and rapid increase. The census of these States shows how great a proportion of the whole population occupies the classes between infancy and manhood. These are the wide fields, and here is the deep and quick soil for the seeds of knowledge and virtue; and this is the favored season, the very springtime for sowing them. Let them be disseminated without stint. Let them be scattered with a bountiful broadcast. Whatever the government can fairly do toward these objects, in my opinion, ought to be done.

These, sir, are the grounds succinctly stated on which my votes for grants of lands for particular objects rest; while I maintain, at the same time, that it is all a common fund for the common benefit. And reasons like these, I presume, have influenced the votes of other gentlemen from New England! Those who have a different view of the powers of the government, of course, came to different conclusions on these as on other questions. I observed, when speaking on this subject before, that, if we looked to any measure, whether for a road, a canal, or anything else, intended for the improvement of the West, it would be found that, if the New England ayes were struck out of the lists of votes, the Southern noes would always have rejected the measure. The truth of this has not been denied and cannot be denied. In stating this, I thought it just to ascribe it to the constitutional scruples of the South rather than to any

other less favorable or less charitable cause. But no sooner had I done this, than the honorable gentleman asks if I reproach him and his friends with their constitutional scruples. Sir, I reproach nobody. I stated a fact and gave the most respectful reason for it that occurred to me. The gentleman cannot deny the fact; he may, if he choose, disclaim the reason. It is not long since I had occasion, in presenting a petition from his own State, to account for its being intrusted to my hands, by saying that the constitutional opinions of the gentleman and his worthy colleague prevented them from supporting it. Sir, did I state this as a matter of reproach? Far from it. Did I attempt to find any other cause than an honest one for these scruples? Sir, I did not. It did not become me to doubt or to insinuate that the gentleman had either changed his sentiments or that he had made up a set of constitutional opinions, accommodated to any particular combination of political occurrences. Had I done so, I should have felt that while I was entitled to little credit in thus questioning other people's motives, I justified the whole world in suspecting my own. But how has the gentleman returned this respect for others' opinions? His own candor and justice, how have they been exhibited toward the motives of others, while he has been at so much pains to maintain, what nobody has disputed, the purity of his own? Why, sir, he has asked when, and how, and why, New England votes were found going for measures favorable to the West? He has demanded to be informed whether all this did begin in 1825, and while the election of President was still pending? Sir, to these questions retort would be justified; and it is both cogent, and at hand. Nevertheless, I will answer the inquiry, not by retort, but by facts. I will tell the gentle-

man when, and how, and why, New England has supported measures favorable to the West. I have already referred to the early history of the government—to the first acquisition of the lands—to the original laws for disposing of them, and for governing the Territories where they lie; and have shown the influence of New England men and New England principles in all these leading measures. I should not be pardoned were I to go over that ground again. Coming to more recent times, and to measures of a less general character, I have endeavored to prove that everything of this kind, designed for Western improvement, has depended on the votes of New England; all this is true beyond the power of contradiction.

And now, sir, there are two measures to which I will refer, not so ancient as to belong to the early history of the public lands, and not so recent as to be on the side of the period when the gentleman charitably imagines a new direction may have been given to New England feeling and New England votes. These measures, and the New England votes in support of them, may be taken as samples and specimens of all the rest.

In 1820 (observe, Mr. President, in 1820), the people of the West besought Congress for a reduction in the price of lands. In favor of that reduction, New England, with a delegation of forty members in the other House, gave thirty-three votes, and one only against it. The four Southern States, with fifty members, gave thirty-two votes for it and seven against it. Again, in 1821 (observe again, sir, the time), the law passed for the relief of the purchasers of the public lands. This was a measure of vital importance to the West, and more especially to the Southwest. It authorized the relinquishment of contracts for lands,

which had been entered into at high prices, and a reduction in other cases of not less than thirty-seven and one-half per cent on the purchase money. Many millions of dollars—six or seven, I believe, at least, probably much more—were relinquished by this law. On this bill, New England, with her forty members, gave more affirmative votes than the four Southern States, with their fifty-two or three members.

These two are far the most important general measures respecting the public lands, which have been adopted within the last twenty years. They took place in 1820 and 1821. That is the time "when." As to the manner "how," the gentleman already sees that it was by voting, in solid column, for the required relief; and lastly, as to the cause "why," I tell the gentleman, it was because the members from New England thought the measures just and salutary; because they entertained toward the West neither envy, hatred, nor malice; because they deemed it becoming them, as just and enlightened public men, to meet the exigency which had arisen in the West, with the appropriate measure of relief; because they felt it due to their own characters, and the characters of their New England predecessors in this government, to act toward the new States in the spirit of a liberal, patronizing, magnanimous policy. So much, sir, for the cause "why"; and I hope that by this time, sir, the honorable gentleman is satisfied; if not, I do not know "when," or "how," or "why," he ever will be.

Having recurred to these two important measures, in answer to the gentleman's inquiries, I must now beg permission to go back to a period yet something earlier, for the purpose of still further showing how much, or rather how little, reason there is for the gentleman's insinuation that political hopes or fears, or party associations, were the

grounds of these New England votes. And after what has been said, I hope it may be forgiven me, if I allude to some political opinions and votes of my own, of very little public importance, certainly, but which, from the time at which they were given and expressed, may pass for good witnesses on this occasion.

This government, Mr. President, from its origin to the peace of 1815, had been too much engrossed with various other important concerns to be able to turn its thoughts inward, and look to the development of its vast internal resources. In the early part of President Washington's administration, it was fully occupied with completing its own organization, providing for the public debt, defending the frontiers, and maintaining domestic peace. Before the termination of that administration, the fires of the French Revolution blazed forth, as from a new-opened volcano, and the whole breadth of the ocean did not secure us from its effects. The smoke and the cinders reached us, though not the burning lava. Difficult and agitating questions, embarrassing to government, and dividing public opinion, sprung out of the new state of our foreign relations, and were succeeded by others, and yet again by others, equally embarrassing, and equally exciting division and discord, through the long series of twenty years, till they finally issued in the war with England. Down to the close of that war, no distinct, marked, and deliberate attention had been given, or could have been given, to the internal condition of the country, its capacities of improvement, or the constitutional power of the government, in regard to objects connected with such improvement.

The peace, Mr. President, brought about an entirely new and a most interesting state of things; it opened to us other

prospects, and suggested other duties. We ourselves were changed, and the whole world was changed. The pacification of Europe, after June, 1815, assumed a firm and permanent aspect. The nations evidently manifested that they were disposed for peace. Some agitation of the waves might be expected, even after the storm had subsided, but the tendency was, strongly and rapidly, toward settled repose.

It so happened, sir, that I was, at that time, a member of Congress, and, like others, naturally turned my attention to the contemplation of the newly altered condition of the country and of the world. It appeared plainly enough to me, as well as to wiser and more experienced men, that the policy of the government would naturally take a start in a new direction, because new directions would necessarily be given to the pursuits and occupations of the people. We had pushed our commerce far and fast, under the advantage of a neutral flag. But there were now no longer flags, either neutral or belligerent. The harvest of neutrality had been great, but we had gathered it all. With the peace of Europe, it was obvious there would spring up in her circle of nations, a revived and invigorated spirit of trade, and a new activity in all the business and objects of civilized life. Hereafter, our commercial gains were to be earned only by success, in a close and intense competition. Other nations would produce for themselves, and carry for themselves, and manufacture for themselves, to the full extent of their abilities. The crops of our plains would no longer sustain European armies, nor our ships longer supply those whom war had rendered unable to supply themselves. It was obvious that, under these circumstances, the country would begin to survey itself and to estimate its own ca-

pacity of improvement. And this improvement—how was it to be accomplished, and who was to accomplish it? We were ten or twelve millions of people, spread over almost half a world. We were more than twenty States, some stretching along the same seaboard, some along the same line of inland frontier, and others on opposite banks of the same vast rivers. Two considerations at once presented themselves, in looking at this state of things, with great force. One was that that great branch of improvement, which consisted in furnishing new facilities of intercourse, necessarily ran into different States, in every leading instance, and would benefit the citizens of all such States. No one State, therefore, in such cases, would assume the whole expense, nor was the co-operation of several States to be expected. Take the instance of the Delaware Breakwater. It will cost several millions of money. Would Pennsylvania alone ever have constructed it? Certainly never, while this Union lasts, because it is not for her sole benefit. Would Pennsylvania, New Jersey, and Delaware have united to accomplish it, at their joint expense? Certainly not, for the same reason. It could not be done, therefore, but by the general government. The same may be said of the large inland undertakings, except that, in them, government, instead of bearing the whole expense, co-operates with others who bear a part. The other consideration is, that the United States have the means. They enjoy the revenues derived from commerce, and the States have no abundant and easy sources of public income. The custom houses fill the general treasury, while the States have scanty resources, except by resort to heavy direct taxes.

Under this view of things I thought it necessary to settle, at least for myself, some definite notions with respect to the

powers of the government in regard to internal affairs. It may not savor too much of self-commendation to remark that with this object I considered the Constitution, its judicial construction, its contemporaneous exposition, and the whole history of the legislation of Congress under it; and I arrived at the conclusion that government had power to accomplish sundry objects, or aid in their accomplishment, which are now commonly spoken of as internal improvements. That conclusion, sir, may have been right, or it may have been wrong. I am not about to argue the grounds of it at large. I say only that it was adopted and acted on even so early as in 1816. Yes, Mr. President, I made up my opinion, and determined on my intended course of political conduct on these subjects in the Fourteenth Congress, in 1816. And now, Mr. President, I have further to say that I made up these opinions, and entered on this course of political conduct *Teucro duce*. Yes, sir, I pursued in all this a South Carolina track, on the doctrines of internal improvement. South Carolina, as she was then represented in the other House, set forth, in 1816, under a fresh and leading breeze, and I was among the followers. But if my leader sees new lights, and turns a sharp corner, unless I see new lights also, I keep straight on in the same path. I repeat that leading gentlemen from South Carolina were first and foremost in behalf of the doctrines of internal improvements, when those doctrines came first to be considered and acted upon in Congress. The debate on the bank question, on the tariff of 1816, and on the direct tax, will show who was who, and what was what at that time. The tariff of 1816, one of the plain cases of oppression and usurpation, from which, if the government does not recede, individual States may justly secede from

the government, is, sir, in truth, a South Carolina tariff, supported by South Carolina votes. But for those votes it could not have passed in the form in which it did pass; whereas, if it had depended on Massachusetts votes, it would have been lost. Does not the honorable gentleman well know all this? There are certainly those who do, full well, know it all. I do not say this to reproach South Carolina. I only state the fact; and I think it will appear to be true, that among the earliest and boldest advocates of the tariff, as a measure of protection, and on the express ground of protection, were leading gentlemen of South Carolina in Congress. I did not then, and cannot now, understand their language in any other sense. While this tariff of 1816 was under discussion in the House of Representatives, an honorable gentleman from Georgia, now of this House, Mr. Forsyth, moved to reduce the proposed duty on cotton. He failed by four votes, South Carolina giving three votes (enough to have turned the scale) against his motion. The act, sir, then passed, and received on its passage the support of a majority of the Representatives of South Carolina present and voting. This act is the first, in the order of those now denounced as plain usurpations. We see it daily, in the list by the side of those of 1824 and 1828, as a case of manifest oppression, justifying disunion. I put it home to the honorable member from South Carolina that his own State was not only "art and part" in this measure, but the *causa causans*. Without her aid this seminal principle of mischief, this root of the Upas, could not have been planted. I have already said, and it is true, that this act proceeded on the ground of protection. It interfered directly with existing interests of great value and amount. It cut up the Calcutta cotton trade by the roots, but it passed, nevertheless,

and it passed on the principle of protecting manufactures, on the principle against free trade, on the principle opposed to that which lets us alone.

Such, Mr. President, were the opinions of important and leading gentlemen from South Carolina, on the subject of internal improvements in 1816. I went out of Congress the next year; and returning again in 1823, thought I found South Carolina where I had left her. I really supposed that all things remained as they were, and that the South Carolina doctrine of internal improvements would be defended by the same eloquent voices and the same strong arms as formerly. In the lapse of these six years, it is true, political associations had assumed a new aspect and new divisions. A party had arisen in the South hostile to the doctrine of internal improvements, and had vigorously attacked that doctrine. Anti-consolidation was the flag under which this party fought; and its supporters inveighed against internal improvements much after the manner in which the honorable gentleman has now inveighed against them, as part and parcel of the system of consolidation. Whether this party arose in South Carolina herself, or in her neighborhood, is more than I know. I think the latter. However that may have been, there were those found in South Carolina ready to make war upon it, and who did make intrepid war upon it. Names being regarded as things, in such controversies, they bestowed on the anti-improvement gentlemen the appellation of Radicals. Yes, sir, the appellation of Radicals, as a term of distinction, applicable and applied to those who denied the liberal doctrines of internal improvements, originated, according to the best of my recollection, somewhere between North Carolina and Georgia. Well, sir, these mischievous Radicals were to be put down,

and the strong arm of South Carolina was stretched out to put them down. About this time, sir, I returned to Congress. The battle with the Radicals had been fought, and our South Carolina champions of the doctrines of internal improvement had nobly maintained their ground and were understood to have achieved a victory. We looked upon them as conquerors. They had driven back the enemy with discomfiture—a thing, by the way, sir, which is not always performed when it is promised. A gentleman, to whom I have already referred in this debate, had come into Congress during my absence from it, from South Carolina, and had brought with him a high reputation for ability. He came from a school with which he had been acquainted *et noscitur a sociis.* I hold in my hand, sir, a printed speech of this distinguished gentleman [Mr. McDuffie], "on internal improvements," delivered about the period to which I now refer, and printed with a few introductory remarks upon consolidation; in which, sir, I think he quite consolidated the arguments of his opponents, the Radicals, if to crush be to consolidate. I give you a short, but substantive quotation from these remarks. He is speaking of a pamphlet, then recently published, entitled "Consolidation"; and having alluded to the question of renewing the charter of the former Bank of the United States, he says:

"Moreover, in the early history of parties, and when Mr. Crawford advocated a renewal of the old charter, it was considered a Federal measure; which internal improvements never was, as this author erroneously states. This latter measure originated in the administration of Mr. Jefferson, with the appropriation for the Cumberland road; and was first proposed, as a system, by Mr. Calhoun, and carried through the House of Representatives by a large majority

of the Republicans, including almost every one of the leading men who carried us through the late war."

So, then, internal improvement is not one of the Federal heresies. One paragraph more, sir:

"The author in question, not content with denouncing, as Federalists, General Jackson, Mr. Adams, Mr. Calhoun, and the majority of the South Carolina delegation in Congress, modestly extends the denunciation to Mr. Monroe and the whole Republican party. Here are his words: 'During the administration of Mr. Monroe much has passed which the Republican party would be glad to approve if they could. But the principal feature, and that which has chiefly elicited these observations, is the renewal of the system of internal improvements.' Now this measure was adopted by a vote of one hundred and fifteen to eighty-six, of a Republican Congress, and sanctioned by a Republican President. Who, then, is this author—who assumes the high prerogative of denouncing, in the name of the Republican party, the Republican administration of the country? A denunciation including within its sweep Calhoun, Lowndes, and Cheves—men who will be regarded as the brightest ornaments of South Carolina, and the strongest pillars of the Republican party, as long as the late war shall be remembered, and talents and patriotism shall be regarded as the proper objects of the admiration and gratitude of a free people."

Such are the opinions, sir, which were maintained by South Carolina gentlemen, in the House of Representatives, on the subject of internal improvements, when I took my seat there as a member from Massachusetts in 1823. But this is not all. We had a bill before us, and passed it in that House, entitled: "An act to procure the necessary sur-

veys, plans, and estimates upon the subjects of roads and canals." It authorized the President to cause surveys and estimates to be made of the routes of such roads and canals as he might deem of national importance, in a commercial or military point of view, or for the transportation of the mail, and appropriated thirty thousand dollars out of the Treasury to defray the expense. This act, though preliminary in its nature, covered the whole ground. It took for granted the complete power of internal improvement as far as any of its advocates had ever contended for it. Having passed the other House, the bill came up to the Senate, and was here considered and debated in April, 1824. The honorable member from South Carolina was a member of the Senate at that time. While the bill was under consideration here, a motion was made to add the following proviso:

"*Provided,* That nothing herein contained shall be construed to affirm or admit a power in Congress, on their own authority, to make roads or canals within any of the States of the Union."

The yeas and nays were taken on this proviso and the honorable member voted in the negative! The proviso failed.

A motion was then made to add this proviso, namely:

"*Provided,* That the faith of the United States is hereby pledged, that no money shall ever be expended for roads or canals, except it shall be among the several States and in the same proportion as direct taxes are laid and assessed by the provisions of the Constitution."

The honorable member voted against this proviso, also, and it failed. The bill was then put on its passage and the honorable member voted for it, and it passed and became a law.

Now it strikes me, sir, that there is no maintaining these votes, but upon the power of internal improvement, in its broadest sense. In truth, these bills for surveys and estimates have always been considered as test questions—they show who is for and who against internal improvement. This law itself went the whole length and assumed the full and complete power. The gentleman's votes sustained that power in every form in which the various propositions to amend presented it. He went for the entire and unrestrained authority without consulting the States, and without agreeing to any proportionate distribution. And now suffer me to remind you, Mr. President, that it is this very same power, thus sanctioned in every form by the gentleman's own opinion, that is so plain and manifest a usurpation that the State of South Carolina is supposed to be justified in refusing submission to any laws carrying the power into effect. Truly, sir, is not this a little too hard? May we not crave some mercy under favor and protection of the gentleman's own authority? Admitting that a road, or a canal, must be written down flat usurpation as was ever committed, may we find no mitigation in our respect for his place and his vote as one that knows the law?

The tariff, which South Carolina had an efficient hand in establishing, in 1816, and this asserted power of internal improvement, advanced by her in the same year, and, as we have seen, approved and sanctioned by her Representatives in 1824, these two measures are the great grounds on which she is now thought to be justified in breaking up the Union, if she sees fit to break it up!

I may now safely say, I think, that we have had the authority of leading and distinguished gentlemen from South Carolina, in support of the doctrine of internal im-

provement. I repeat that, up to 1824, I for one followed South Carolina; but, when that star, in its ascension, veered off, in an unexpected direction, I relied on its light no longer.

Here the Vice-President, Mr. Calhoun, said: "Does the chair understand the gentleman from Massachusetts to say that the person now occupying the chair of the Senate has changed his opinions on the subject of internal improvements?"

From nothing ever said to me, sir, have I had reason to know of any change in the opinions of the person filling the chair of the Senate. If such change has taken place, I regret it. I speak generally of the State of South Carolina. Individuals, we know there are, who hold opinions favorable to the power. An application for its exercise, in behalf of a public work in South Carolina itself, is now pending, I believe, in the other House, presented by members from that State.

I have thus, sir, perhaps not without some tediousness of detail, shown that if I am in error on the subject of internal improvement, how, and in what company, I fell into that error. If I am wrong, it is apparent who misled me.

I go to other remarks of the honorable member; and I have to complain of an entire misapprehension of what I said on the subject of the national debt, though I can hardly perceive how any one could misunderstand me. What I said was, not that I wished to put off the payment of the debt, but, on the contrary, that I had always voted for every measure for its reduction, as uniformly as the gentleman himself. He seems to claim the exclusive merit of a disposition to reduce the public charge. I do not allow it to him. As a debt, I was, I am for paying it, because it is

a charge on our finances and on the industry of the country. But I observed that I thought I perceived a morbid fervor on that subject—an excessive anxiety to pay off the debt, not so much because it is a debt simply, as because, while its lasts, it furnishes one objection to disunion. It is a tie of common interest, while it continues. It did not impute such motives to the honorable member himself; but that there is such a feeling in existence I have not a particle of doubt. The most I said was that if one effect of the debt was to strengthen our Union, that effect itself was not regretted by me, however much others might regret it. The gentleman has not seen how to reply to this otherwise than by supposing me to have advanced the doctrine that a national debt is a national blessing. Others, I must hope, will find much less difficulty in understanding me. I distinctly and pointedly cautioned the honorable member not to understand me as expressing an opinion favorable to the continuance of the debt. I repeated this caution, and repeated it more than once; but it was thrown away.

On yet another point I was still more unaccountably misunderstood. The gentleman had harangued against "consolidation." I told him, in reply, that there was one kind of consolidation to which I was attached, and that was the consolidation of our Union; and that this was precisely that consolidation to which I feared others were not attached. That such consolidation was the very end of the Constitution—the leading object, as they had informed us themselves, which its framers had kept in view. I turned to their communication, and read their very words—"the consolidation of the Union"—and expressed my devotion to this sort of consolidation. I said in terms, that I wished not, in the slightest degree, to augment the powers of this

government; that my object was to preserve, not to enlarge; and that by consolidating the Union, I understood no more than the strengthening of the Union, and perpetuating it. Having been thus explicit; having thus read from the printed book the precise words which I adopted, as expressing my own sentiments, it passes comprehension how any man could understand me as contending for an extension of the powers of the government, or for consolidation, in that odious sense in which it means an accumulation, in the Federal Government, of the powers properly belonging to the States.

I repeat, sir, that in adopting the sentiment of the framers of the Constitution, I read their language audibly, and word for word; and I pointed out the distinction just as fully as I have now done, between the consolidation of the union and that other obnoxious consolidation which I disclaimed. And yet the honorable member misunderstood me. The gentleman had said that he wished for no fixed revenue—not a shilling. If, by a word, he could convert the Capitol into gold, he would not do it. Why all this fear of revenue? Why, sir, because, as the gentleman told us, it tends to consolidation. Now, this can mean neither more nor less than that a common revenue is a common interest, and that all common interests tend to hold the Union of the States together. I confess I like that tendency; if the gentleman dislikes it, he is right in deprecating a shilling's fixed revenue. So much, sir, for consolidation.

As well as I recollect the course of his remarks, the honorable gentleman next recurred to the subject of the tariff. He did not doubt the word must be of unpleasant sound to me, and proceeded with an effort, neither new,

nor attended with new success, to involve me and my votes in inconsistency and contradiction. I am happy the honorable gentleman has furnished me an opportunity for a timely remark or two on that subject. I was glad he approached it, for it is a question I enter upon without fear from anybody. The strenuous toil of the gentleman has been to raise an inconsistency between my dissent to the tariff in 1824 and my vote in 1828. It is labor lost. He pays undeserved compliment to my speech in 1824; but this is to raise me high, that my fall, as he would have it, in 1828, may be more signal. Sir, there was no fall at all. Between the ground I stood on in 1824, and that I took in 1828, there was not only no precipice, but no declivity. It was a change of position, to meet new circumstances, but on the same level. A plain tale explains the whole matter. In 1816, I had not acquiesced in the tariff, then supported by South Carolina. To some parts of it, especially, I felt and expressed great repugnance. I held the same opinions in 1821, at the meeting in Faneuil Hall, to which the gentleman has alluded. I said then, and say now, that, as an original question, the authority of Congress to exercise the revenue power, with direct reference to the protection of manufactures, is a questionable authority, far more questionable, in my judgment, than the power of internal improvements. I must confess, sir, that, in one respect, some impression has been made on my opinions lately. Mr. Madison's publication has put the power in a very strong light. He has placed it, I must acknowledge, upon grounds of construction and argument, which seem impregnable. But even if the power were doubtful, on the face of the Constitution itself, it had been assumed and asserted in the first revenue law ever passed under that

same Constitution; and, on this ground, as a matter settled by contemporaneous practice, I had refrained from expressing the opinion that the tariff laws transcended constitutional limits, as the gentleman supposes. What I did say at Faneuil Hall, as far as I now remember, was that this was originally matter of doubtful construction. The gentleman himself, I suppose, thinks there is no doubt about it and that the laws are plainly against the Constitution. Mr. Madison's letters, already referred to, contain, in my judgment, by far the most able exposition extant of this part of the Constitution. He has satisfied me, so far as the practice of the government had left it an open question.

With a great majority of the Representatives of Massachusetts, I voted against the tariff of 1824. My reasons were then given, and I will not now repeat them. But, notwithstanding our dissent, the great States of New York, Pennsylvania, Ohio, and Kentucky, went for the bill, in almost unbroken column, and it passed. Congress and the President sanctioned it, and it became the law of the land. What, then, were we to do? Our only option was, either to fall in with this settled course of public policy, and accommodate ourselves to it as well as we could, or to embrace the South Carolina doctrine, and talk of nullifying the statute by State interference.

This last alternative did not suit our principles, and, of course, we adopted the former. In 1827 the subject came again before Congress, on a proposition favorable to wool and woollens. We looked upon the system of protection as being fixed and settled. The law of 1824 remained. It had gone into full operation, and in regard to some objects intended by it, perhaps most of them, had produced all its expected effects. No man proposed to repeal it; no man at-

tempted to renew the general contest on its principle. But, owing to subsequent and unforeseen occurrences, the benefit intended by it to wool and woollen fabrics had not been realized. Events, not known here when the law passed, had taken place, which defeated its object in that particular respect. A measure was accordingly brought forward to meet this precise deficiency; to remedy this particular defect. It was limited to wool and woollens. Was ever anything more reasonable? If the policy of the tariff laws had become established in principle, as the permanent policy of the government, should they not be revised and amended, and made equal, like other laws, as exigencies should arise, or justice require? Because we had doubted about adopting the system, were we to refuse to cure its manifest defects, after it became adopted, and when no one attempted its repeal? And this, sir, is the inconsistency so much bruited. I had voted against the tariff of 1824—but it passed; and in 1827 and 1828 I voted to amend it, in a point essential to the interest of my constituents. Where is the inconsistency? Could I do otherwise? Sir, does political consistency consist in always giving negative votes? Does it require of a public man to refuse to concur in amending laws, because they passed against his consent? Having voted against the tariff originally, does consistency demand that I should do all in my power to maintain an unequal tariff, burdensome to my own constituents, and, in many respects, favorable to none? To consistency of that sort I lay no claim. And there is another sort to which I lay as little—and that is a kind of consistency by which persons feel themselves as much bound to oppose a proposition, after it has become a law of the land, as before.

The bill of 1827, limited, as I have said, to the single object in which the tariff of 1824 had manifestly failed in its effect, passed the House of Representatives but was lost here. We had then the Act of 1828. I need not recur to the history of a measure so recent. Its enemies spiced it with whatsoever they thought would render it distasteful; its friends took it, drugged as it was. Vast amounts of property, many millions, had been invested in manufactures, under the inducements of the Act of 1824. Events called loudly, as I thought, for further regulation to secure the degree of protection intended by that act. I was disposed to vote for such regulation, and desired nothing more; but certainly was not to be bantered out of my purpose by a threatened augmentation of duty on molasses, put into the bill for the avowed purpose of making it obnoxious. The vote may have been right or wrong, wise or unwise; but it is little less than absurd to allege against it an inconsistency with opposition to the former law.

Sir, as to the general subject of the tariff, I have little now to say. Another opportunity may be presented. I remarked the other day that this policy did not begin with us in New England; and yet, sir, New England is charged with vehemence as being favorable, or charged with equal vehemence as being unfavorable to the tariff policy, just as best suits the time, place, and occasion for making some charge against her. The credulity of the public has been put to its extreme capacity of false impression, relative to her conduct, in this particular. Through all the South, during the late contest, it was New England policy and a New England administration that was afflicting the country with a tariff beyond all endurance; while on the other side of the

Alleghany, even the Act of 1828 itself, the very sublimated essence of oppression, according to Southern opinions, was pronounced to be one of those blessings for which the West was indebted to the "generous South."

With large investments in manufacturing establishments, and many and various interests connected with and dependent upon them, it is not expected that New England, any more than other portions of the country, will now consent to any measure, destructive or highly dangerous. The duty of the government, at the present moment, would seem to be to preserve, not to destroy; to maintain the position which it has assumed; and, for one, I shall feel it an indispensable obligation to hold it steady, as far as in my power, to that degree of protection which it has undertaken to bestow. No more of the tariff.

Professing to be provoked, by what he chose to consider a charge made by me against South Carolina, the honorable member, Mr. President, has taken up a new crusade against New England. Leaving altogether the subject of the public lands, in which his success, perhaps, had been neither distinguished nor satisfactory, and letting go, also, of the topic of the tariff, he sallied forth in a general assault on the opinions, politics, and parties of New England, as they have been exhibited in the last thirty years. This is natural. The "narrow policy" of the public lands had proved a legal settlement in South Carolina, and it was not to be removed. The "accursed policy" of the tariff, also, had established the fact of its birth and parentage in the same State. No wonder, therefore, the gentleman wished to carry the war, as he expressed it, into the enemy's country. Prudently willing to quit these subjects, he was doubtless desirous of

fastening on others that which could not be transferred south of Mason and Dixon's Line. The politics of New England became his theme; and it was in this part of his speech, I think, that he menaced me with such sore discomfiture. Discomfiture! Why, sir, when he attacks anything which I maintain, and overthrows it; when he turns the right or left of any position which I take up; when he drives me from any ground I choose to occupy; he may then talk of discomfiture, but not till that distant day. What has he done? Has he maintained his own charges? Has he proved what he alleged? Has he sustained himself in his attack on the government, and on the history of the North, in the matter of the public lands? Has he disproved a fact, refuted a proposition, weakened an argument maintained by me? Has he come within beat of drum of any position of mine? Oh, no; but he has "carried the war into the enemy's country." Carried the war into the enemy's country! Yes, sir, and what sort of a war has he made of it? Why, sir, he has stretched a drag-net over the whole surface of perished pamphlets, indiscreet sermons, frothy paragraphs, and fuming popular addresses, over whatever the pulpit, in its moments of alarm, the press in its heats, and parties in their extravagance have severally thrown off in times of general excitement and violence. He has thus swept together a mass of such things as, but that they are now old and cold, the public health would have required him rather to leave in their state of dispersion. For a good long hour or two we had the unbroken pleasure of listening to the honorable member while he recited, with his usual grace and spirit, and with evident high gusto, speeches, pamphlets, addresses, and all the *et ceteras* of the political press, such as warm heads produce in warm times; and

such as it would be "discomfiture," indeed, for any one whose taste did not delight in that sort of reading to be obliged to peruse. This is his war. This is to carry the war into the enemy's country. It is in an invasion of this sort that he flatters himself with the expectation of gaining laurels fit to adorn a Senator's brow!

Mr. President, I shall not—it will, I trust, not be expected that I should—either now, or at any time, separate this farrago into parts, and answer and examine its components. I shall hardly bestow upon it all a general remark or two. In the run of forty years, sir, under this Constitution, we have experienced sundry successive violent party contests. Party arose, indeed, with the Constitution itself, and, in some form or other, has attended it through the greater part of its history. Whether any other Constitution than the old Articles of Confederation was desirable, was itself a question on which parties formed; if a new Constitution were framed, what powers should be given it, was another question; and when it had been formed what was, in fact, the just extent of the powers actually conferred, was a third. Parties, as we know, existed under the first administration, as distinctly marked as those which have manifested themselves at any subsequent period. The contest immediately preceding the political change in 1801, and that, again, which existed at the commencement of the late war, are other instances of party excitement of something more than usual strength and intensity. In all these conflicts there was, no doubt, much of violence on both and all sides. It would be impossible, if one had a fancy for such employment, to adjust the relative *quantum* of violence between these contending parties. There was enough in each, as must always be expected in popular

governments. With a great deal of proper and decorous discussion there was mingled a great deal also of declamation, virulence, crimination, and abuse. In regard to any party, probably, at one of the leading epochs in the history of parties, enough may be found to make out another equally inflamed exhibition as that with which the honorable member has edified us. For myself, sir, I shall not rake among the rubbish of bygone times to see what I can find, or whether I cannot find something by which I can fix a blot on the escutcheon of any State, any party, or any part of the country. General Washington's administration was steadily and zealously maintained, as we all know, by New England. It was violently opposed elsewhere. We know in what quarter he had the most earnest, constant, and persevering support in all his great and leading measures. We know where his private and personal characters were held in the highest degree of attachment and veneration; and we know, too, where his measures were opposed, his services slighted, and his character vilified. We know, or we might know, if we turned to the journals, who expressed respect, gratitude, and regret when he retired from the Chief Magistracy; and who refused to express their respect, gratitude, or regret. I shall not open those journals. Publications more abusive or scurrilous never saw the light than were sent forth against Washington and all his leading measures from presses south of New England. But I shall not look them up. I employ no scavengers; no one is in attendance on me, tendering such means of retaliation; and, if there were, with an ass's load of them, with a bulk as huge as that which the gentleman himself has produced, I would not touch one of them. I see enough of the violence of our own times to be in no way anxious

to rescue from forgetfulness the extravagances of times past. Besides, what is all this to the present purpose? It has nothing to do with the public lands, in regard to which the attack was begun; and it has nothing to do with those sentiments and opinions which, I have thought, tend to disunion, and all of which the honorable member seems to have adopted himself and undertaken to defend. New England has, at times, so argues the gentleman, held opinions as dangerous as those which he now holds. Suppose this were so, why should he, therefore, abuse New England? If he finds himself countenanced by acts of hers, how is it that, while he relies on these acts, he covers, or seeks to cover, their authors with reproach? But, sir, if, in the course of forty years, there have been undue effervescences of party in New England, has the same thing happened nowhere else? Party animosity and party outrage, not in New England, but elsewhere, denounced President Washington, not only as a Federalist, but as a Tory, a British agent, a man who, in his high office, sanctioned corruption. But does the honorable member suppose that, if I had a tender here who should put such an effusion of wickedness and folly in my hand, that I would stand up and read it against the South? Parties ran into great heats again in 1799 and 1800. What was said, sir, or rather what was not said, in those years against John Adams, one of the signers of the Declaration of Independence, and its admitted ablest defender on the floor of Congress? If the gentleman wishes to increase his stores of party abuse and frothy violence; if he has a determined proclivity to such pursuits, there are treasures of that sort south of the Potomac, much to his taste, yet untouched—I shall not touch them.

The parties which divided the country at the commencement of the late war were violent. But, then, there was violence on both sides and violence in every State. Minorities and majorities were equally violent. There was no more violence against the war in New England than in other States; nor any more appearance of violence, except that, owing to a dense population, greater facility of assembling, and more presses, there may have been more in quantity spoken and printed there than in some other places. In the article of sermons, too, New England is somewhat more abundant than South Carolina; and for that reason the chance of finding here and there an exceptional one may be greater. I hope, too, there are more good ones. Opposition may have been more formidable in New England, as it embraced a larger portion of the whole population; but it was no more unrestrained in its principle, or violent in manner. The minorities dealt quite as harshly with their own State governments as the majorities dealt with the administration here. There were presses on both sides, popular meetings on both sides, ay, and pulpits on both sides, also. The gentleman's purveyors have only catered for him among the productions of one side. I certainly shall not supply the deficiency by furnishing samples of the other. I leave to him and to them the whole concern.

It is enough for me to say that if, in any part of this their grateful occupation; if in all their researches they find anything in the history of Massachusetts, or New England, or in the proceedings of any legislative or other public body, disloyal to the Union, speaking slightly of its value, proposing to break it up, or recommending non-intercourse with neighboring States, on account of difference of political

opinion, then, sir, I give them all up to the honorable gentleman's unrestrained rebuke; expecting, however, that he will extend his buffetings in like manner to all similar proceedings, wherever else found.

The gentleman, sir, has spoken at large of former parties, now no longer in being, by their received appellations, and has undertaken to instruct us, not only in the knowledge of their principles, but of their respective pedigrees also. He has ascended to the origin and run out their genealogies. With most exemplary modesty he speaks of the party to which he professes to have belonged himself, as the true, pure, the only honest, patriotic party, derived by regular descent from father to son from the time of the virtuous Romans! Spreading before us the family tree of political parties, he takes especial care to show himself snugly perched on a popular bough! He is wakeful to the expediency of adopting such rules of descent as shall bring him in, in exclusion of others, as an heir to the inheritance of all public virtue and all true political principle. His party and his opinions are sure to be orthodox; heterodoxy is confined to his opponents. He spoke, sir, of the Federalists, and I thought I saw some eyes begin to open and stare a little when he ventured on that ground. I expected he would draw his sketches rather lightly when he looked on the circle around him, and especially if he should cast his thoughts to the high places out of the Senate. Nevertheless, he went back to Rome, *ad annum urbe condita,* and found the fathers of the Federalists in the primeval aristocrats of that renowned empire! He traced the flow of Federal blood down through successive ages and centuries till he brought it into the veins of the American Tories (of whom, by the way, there were twenty in the Carolinas

for one in Massachusetts). From the Tories he followed it to the Federalists; and as the Federal party was broken up, and there was no possibility of transmitting it further on this side of the Atlantic, he seems to have discovered that it has gone off, collaterally, though against all the canons of descent, into the Ultras of France, and finally become extinguished, like exploded gas, among the adherents of Don Miguel! This, sir, is an abstract of the gentleman's history of Federalism. I am not about to controvert it. It is not at present worth the pains of refutation; because, sir, if at this day any one feels the sin of Federalism lying heavily on his conscience, he can easily procure remission. He may even obtain an indulgence, if he be desirous of repeating the same transgression. It is an affair of no difficulty to get into the same right line of patriotic descent. A man nowadays is at liberty to choose his political parentage. He may elect his own father. Federalist or not he may, if he choose, claim to belong to the favored stock, and his claim will be allowed. He may carry back his pretensions just as far as the honorable gentleman himself; nay, he may make himself out the honorable gentleman's cousin, and prove satisfactorily that he is descended from the same political great-grandfather. All this is allowable. We all know a process, sir, by which the whole Essex Junto could, in one hour, be all washed white from their ancient Federalism, and come out, every one of them, an original Democrat, dyed in the wool! Some of them have actually undergone the operation, and they say it is quite easy. The only inconvenience it occasions, as they tell us, is a slight tendency of the blood to the face, a soft suffusion, which, however, is very transient, since nothing is said by those whom they join calculated to deepen the red on the cheek,

but a prudent silence observed in regard to all the past. Indeed, sir, some smiles of approbation have been bestowed, and some crumbs of comfort have fallen not a thousand miles from the door of the Hartford Convention itself. And if the author of the Ordinance of 1787 possessed the other requisite qualifications, there is no knowing, notwithstanding his Federalism, to what heights of favor he might not yet attain.

Mr. President, in carrying his warfare, such as it was, into New England, the honorable gentleman all along professes to be acting on the defensive. He elects to consider me as having assailed South Carolina, and insists that he comes forth only as her champion and in her defence. Sir, I do not admit that I made any attack whatever on South Carolina. Nothing like it. The honorable member in his first speech expressed opinions in regard to revenue, and some other topics, which I heard both with pain and with surprise. I told the gentleman I was aware that such sentiments were entertained out of the government, but had not expected to find them advanced in it; that I knew there were persons in the South who speak of our Union with indifference or doubt, taking pains to magnify its evils and to say nothing of its benefits; that the honorable member himself I was sure could never be one of these, and I regretted the expression of such opinions as he had avowed because I thought their obvious tendency was to encourage feelings of disrespect to the Union, and to weaken its connection. This, sir, is the sum and substance of all I said on the subject. And this constitutes the attack which called on the chivalry of the gentleman, in his own opinion, to harry us with such a foray among the party pamphlets and party proceedings of Massachusetts! If he means that I

spoke with dissatisfaction or disrespect of the ebullitions of individuals in South Carolina, it is true. But if he means that I had assailed the character of the State, her honor or patriotism; that I had reflected on her history or her conduct, he had not the slightest ground for any such assumption. I did not even refer, I think, in my observations, to any collection of individuals. I said nothing of the recent conventions. I spoke in the most guarded and careful manner, and only expressed my regret for the publication of opinions which I presumed the honorable member disapproved as much as myself. In this, it seems, I was mistaken. I do not remember that the gentleman has disclaimed any sentiment or any opinion of a supposed anti-Union tendency, which on all or any of the recent occasions has been expressed. The whole drift of his speech has been rather to prove that in divers times and manners sentiments equally liable to my objection have been promulgated in New England. And one would suppose that his object in this reference to Massachusetts was to find a precedent to justify proceedings in the South were it not for the reproach and contumely with which he labors all along to load these, his own chosen precedents. By way of defending South Carolina from what he chooses to think an attack on her, he first quotes the example of Massachusetts, and then denounces that example in good set terms. This two-fold purpose, not very consistent with itself, one would think was exhibited more than once in the course of his speech. He referred, for instance, to the Hartford Convention. Did he do this for authority or for a topic of reproach? Apparently for both; for he told us that he should find no fault with the mere fact of holding such a convention and considering and discussing such questions as he

supposes were then and there discussed; but what rendered it obnoxious was the time it was holden and the circumstances of the country then existing. We were in a war, he said, and the country needed all our aid—the hand of government required to be strengthened, not weakened—and patriotism should have postponed such proceedings to another day. The thing itself, then, is a precedent, the time and manner of it only a subject of censure. Now, sir, I go much further on this point than the honorable member. Supposing, as the gentleman seems to, that the Hartford Convention assembled for any such purpose as breaking up the Union because they thought unconstitutional laws had been passed, or to consult on that subject, or to calculate the value of the Union—supposing this to be their purpose or any part of it, then, I say, the meeting itself was disloyal, and was obnoxious to censure, whether held in time of peace or time of war, or under whatever circumstances. The material question is the object. Is dissolution the object? If it be, external circumstances may make it a more or less aggravated case, but cannot affect the principle. I do not hold, therefore, sir, that the Hartford Convention was pardonable, even to the extent of the gentleman's admission, if its objects were really such as have been imputed to it. Sir, there never was a time under any degree of excitement in which the Hartford Convention, or any other convention, could maintain itself one moment in New England if assembled for any such purpose as the gentleman says would have been an allowable purpose. To hold conventions to decide constitutional law!—to try the binding validity of statutes by votes in a convention! Sir, the Hartford Convention, I presume, would not desire that the honorable gentleman should be their defender or advocate

if he puts their case upon such untenable and extravagant grounds.

Then, sir, the gentleman has no fault to find with these recently promulgated South Carolina opinions. And, certainly, he need have none; for his own sentiments as now advanced, and advanced on reflection as far as I have been able to comprehend them, go the full length of all these opinions. I propose, sir, to say something on these, and to consider how far they are just and constitutional. Before doing that, however, let me observe that the eulogium pronounced on the character of the State of South Carolina by the honorable gentleman for her revolutionary and other merits meets my hearty concurrence. I shall not acknowledge that the honorable member goes before me in regard for whatever of distinguished talent or distinguished character South Carolina has produced. I claim part of the honor —I partake of the pride of her great names. I claim them for countrymen, one and all. The Laurenses, the Rutledges, the Pinckneys, the Sumters, the Marions—Americans all—whose fame is no more to be hemmed in by State lines than their talents and patriotism were capable of being circumscribed within the same narrow limits. In their day and generation they served and honored the country and the whole country; and their renown is of the treasures of the whole country. Him whose honored name the gentleman himself bears—does he esteem me less capable of gratitude for his patriotism or sympathy for his sufferings than if his eyes had first opened upon the light of Massachusetts instead of South Carolina? Sir, does he suppose it in his power to exhibit a Carolina name so bright as to produce envy in my bosom? No, sir, increased gratification and delight, rather. I think God that if I am gifted

with little of the spirit which is able to raise mortals to the skies, I have yet none, as I trust, of that other spirit which would drag angels down. When I shall be found, sir, in my place here in the Senate, or elsewhere, to sneer at public merit because it happens to spring up beyond the little limits of my own State or neighborhood; when I refuse for any such cause, or for any cause, the homage due to American talent, to elevated patriotism, to sincere devotion to liberty and the country; or, if I see an uncommon endowment of heaven—if I see extraordinary capacity and virtue in any son of the South—and if, moved by local prejudice, or gangrened by State jealousy, I get up here to abate the tithe of a hair from his just character and just fame, may my tongue cleave to the roof of my mouth!

Sir, let me recur to pleasing recollections—let me indulge in refreshing remembrances of the past—let me remind you that in early times no States cherished greater harmony, both of principle and feeling, than Massachusetts and South Carolina. Would to God that harmony might again return! Shoulder to shoulder they went through the Revolution—hand in hand they stood round the administration of Washington and felt his own great arm lean on them for support. Unkind feeling, if it exists, alienation and distrust, are the growth, unnatural to such soils, of false principles since sown. They are weeds, the seeds of which that same great arm never scattered.

Mr. President, I shall enter on no encomium upon Massachusetts—she needs none. There she is—behold her, and judge for yourselves. There is her history; the world knows it by heart. The past, at least, is secure. There is Boston, and Concord, and Lexington, and Bunker Hill—and there they will remain forever. The bones of her sons,

falling in the great struggle for independence, now lie mingled with the soil of every State, from New England to Georgia; and there they will lie forever. And, sir, where American liberty raised its first voice; and where its youth was nurtured and sustained, there it still lives, in the strength of its manhood and full of its original spirit. If discord and disunion shall wound it—if party strife and blind ambition shall hawk at and tear it—if folly and madness—if uneasiness, under salutary and necessary restraint shall succeed to separate it from that union by which alone its existence is made sure, it will stand, in the end, by the side of that cradle in which its infancy was rocked; it will stretch forth its arm with whatever of vigor it may still retain, over the friends who gather round it; and it will fall at last, if fall it must, amid the proudest monuments of its own glory, and on the very spot of its origin.

There yet remains to be performed, Mr. President, by far the most grave and important duty, which I feel to be devolved on me by this occasion. It is to state and to defend what I conceive to be the true principles of the Constitution under which we are here assembled. I might well have desired that so weighty a task should have fallen into other and abler hands. I could have wished that it should have been executed by those whose character and experience give weight and influence to their opinions, such as cannot possibly belong to mine. But, sir, I have met the occasion, not sought it; and I shall proceed to state my own sentiments, without challenging for them any particular regard, with studied plainness and as much precision as possible.

I understand the honorable gentleman from South Carolina to maintain that it is a right of the State Legislatures to interfere, whenever, in their judgment, this government

transcends its constitutional limits, and to arrest the operation of its laws.

I understand him to maintain this right; as a right existing under the Constitution, not as a right to overthrow it on the ground of extreme necessity, such as would justify violent revolution.

I understand him to maintain an authority, on the part of the States, thus to interfere, for the purpose of correcting the exercise of power by the general government, of checking it and of compelling it to conform to their opinion of the extent of its powers.

I understand him to maintain that the ultimate power of judging of the constitutional extent of its own authority is not lodged exclusively in the general government or any branch of it; but that, on the contrary, the States may lawfully decide for themselves, and each State for itself, whether in a given case the act of the general government transcends its power.

I understand him to insist that if the exigency of the case, in the opinion of any State government requires it, such State government may, by its own sovereign authority, annul an act of the general government which it deems plainly and palpably unconstitutional.

This is the sum of what I understand from him to be the South Carolina doctrine, and the doctrine which he maintains. I propose to consider it and compare it with the Constitution. Allow me to say as a preliminary remark that I call this the South Carolina doctrine only because the gentleman himself has so denominated it. I do not feel at liberty to say that South Carolina, as a State, has ever advanced these sentiments. I hope she has not and never may. That a great majority of her people are opposed to

the tariff laws is doubtless true. That a majority somewhat less than that just mentioned conscientiously believe these laws unconstitutional may probably also be true. But that any majority holds to the right of direct State interference at State discretion, the right of nullifying acts of Congress by acts of State legislation, is more than I know and what I shall be slow to believe.

That there are individuals besides the honorable gentleman who do maintain these opinions is quite certain. I recollect the recent expression of a sentiment, which circumstances attending its utterance and publication justify us in supposing was not unpremeditated. "The sovereignty of the State—never to be controlled, construed, or decided on, but by her own feelings of honorable justice."

Mr. Hayne here rose and said that for the purpose of being clearly understood he would state that his proposition was in the words of the Virginia Resolution as follows:

"That this assembly doth explicitly and peremptorily declare that it views the powers of the Federal Government as resulting from the compact to which the States are parties, as limited by the plain sense and intention of the instrument constituting that compact, as no further valid than they are authorized by the grants enumerated in that compact; and that, in case of a deliberate, palpable, and dangerous exercise of other powers, not granted by the said compact, the States who are parties thereto have the right and are in duty bound to interpose, for arresting the progress of the evil and for maintaining within their respective limits the authorities, rights, and liberties appertaining to them."

I am quite aware, Mr. President, of the existence of the resolution which the gentleman read and has now repeated, and that he relies on it as his authority. I know the source, too, from which it is understood to have proceeded. I need

not say that I have much respect for the constitutional opinions of Mr. Madison; they would weigh greatly with me always. But, before the authority of his opinion be vouched for the gentleman's proposition, it will be proper to consider what is the fair interpretation that resolution to which Mr. Madison is understood to have given his sanction. As the gentleman construes it, it is an authority for him. Possibly he may not have adopted the right construction. That resolution declares that in the case of the dangerous exercise of powers not granted by the general government, the States may interpose to arrest the progress of the evil. But how interpose, and what does this declaration purport? Does it mean no more than that there may be extreme cases in which the people in any mode of assembling may resist usurpation and relieve themselves from a tyrannical government? No one will deny this. Such resistance is not only acknowledged to be just in America, but in England also. Blackstone admits as much in the theory and practice, too, of the English Constitution. We, sir, who oppose the Carolina doctrine do not deny that the people may, if they choose, throw off any government when it becomes oppressive and intolerable, and erect a better in its stead. We all know that civil institutions are established for the public benefit and that when they cease to answer the ends of their existence they may be changed. But I do not understand the doctrine now contended for to be that which, for the sake of distinctness, we may call the right of revolution. I understand the gentleman to maintain that, without revolution, without civil commotion, without rebellion, a remedy for supposed abuse and transgression of the powers of the general government lies in a direct appeal to the interference of the State governments.

Mr. Hayne here rose. He did not contend, he said, for the mere right of revolution, but for the right of constitutional resistance. What he maintained was that, in case of a plain, palpable violation of the Constitution by the general government, a State may interpose, and that this interposition is constitutional.

So, sir, I understood the gentleman, and am happy to find that I did not misunderstand him. What he contends for is that it is constitutional to interrupt the administration of the Constitution itself in the hands of those who are chosen and sworn to administer it, by the direct interference in form of law of the States in virtue of their sovereign capacity. The inherent right in the people to reform their government I do not deny; and they have another right, and that is to resist unconstitutional laws without overturning the government. It is no doctrine of mine that unconstitutional laws bind the people. The great question is: Whose prerogative is it to decide on the constitutionality or unconstitutionality of the laws? On that the main debate hinges. The proposition that, in case of a supposed violation of the Constitution by Congress, the States have a constitutional right to interfere and annul the law of Congress, is the proposition of the gentleman: I do not admit it. If the gentleman had intended no more than to assert the right of revolution for justifiable cause, he would have said only what all agree to. But I cannot conceive that there can be a middle course between submission to the laws, when regularly pronounced constitutional, on the one hand, and open resistance, which is revolution or rebellion, on the other. I say the right of a State to annul a law of Congress cannot be maintained but on the ground of the inalienable right of man to resist oppression; that is to

say, upon the ground of revolution. I admit that there is an ultimate violent remedy above the Constitution and in defiance of the Constitution, which may be resorted to when a revolution is to be justified. But I do not admit that under the Constitution, and in conformity with it, there is any mode in which a State government, as a member of the Union, can interfere and stop the progress of the general government, by force of her own laws, under any circumstances whatever.

This leads us to inquire into the origin of this government and the source of its power. Whose agent is it? Is it the creature of the State Legislatures, or the creature of the people? If the government of the United States be the agent of the State governments, then they may control it, provided they can agree in the manner of controlling it; if it be the agent of the people, then the people alone can control it, restrain it, modify, or reform it. It is observable enough that the doctrine for which the honorable gentleman contends leads him to the necessity of maintaining, not only that this general government is the creature of the States, but that it is the creature of each of the States severally; so that each may assert the power for itself of determining whether it acts within the limits of its authority. It is the servant of four and twenty masters, of different wills and different purposes, and yet bound to obey all. This absurdity (for it seems no less) arises from a misconception as to the origin of this government and its true character. It is, sir, the people's Constitution, the people's government; made for the people, made by the people, and answerable to the people. The people of the United States have declared that this Constitution shall be the supreme law. We must either admit the proposition, or dispute

their authority. The States are, unquestionably, sovereign, so far as their sovereignty is not affected by this supreme law. But the State Legislatures, as political bodies, however sovereign, are yet not sovereign over the people. So far as the people have given power to the general government, so far the grant is unquestionably good, and the government holds of the people, and not of the State governments. We are all agents of the same supreme power, the people. The general government and the State governments derive their authority from the same source. Neither can, in relation to the other, be called primary, though one is definite and restricted and the other general and residuary. The national government possesses those powers which it can be shown the people have conferred on it, and no more. All the rest belong to the State governments or to the people themselves. So far as the people have restrained State sovereignty, by the expression of their will, in the Constitution of the United States, so far, it must be admitted, State sovereignty is effectually controlled. I do not contend that it is, or ought to be, controlled further. The sentiment to which I have referred propounds that State sovereignty is only to be controlled by its own "feeling of justice"; that is to say, it is not to be controlled at all; for one who is to follow his own feelings is under no legal control. Now, however men may think this ought to be, the fact is that the people of the United States have chosen to impose control on State sovereignties. There are those, doubtless, who wish they had been left without restraint; but the Constitution has ordered the matter differently. To make war, for instance, is an exercise of sovereignty; but the Constitution declares that no State shall make war. To coin money is another

exercise of sovereign power; but no State is at liberty to coin money. Again, the Constitution says that no sovereign State shall be so sovereign as to make a treaty. These prohibitions, it must be confessed, are a control on the State sovereignty of South Carolina, as well as of the other States, which does not arise "from her own feelings of honorable justice." Such an opinion, therefore, is in defiance of the plainest provisions of the Constitution.

There are other proceedings of public bodies which have already been alluded to, and to which I refer again or the purpose of ascertaining more fully what is the length and breadth of that doctrine, denominated the Carolina doctrine, which the honorable member has now stood upon this floor to maintain. In one of them I find it resolved that "the tariff of 1828, and every other tariff designed to promote one branch of industry at the expense of others, is contrary to the meaning and intention of the Federal compact; and is such a dangerous, palpable and deliberate usurpation of power, by a determined majority, wielding the general government beyond the limits of its delegated powers, as calls upon the States which compose the suffering minority, in their sovereign capacity, to exercise the powers which, as sovereigns, necessarily devolve upon them when their compact is violated.

Observe, sir, that this resolution holds the tariff of 1828, and every other tariff, designed to promote one branch of industry at the expense of another, to be such a dangerous, palpable and deliberate usurpation of power, as calls upon the States, in their sovereign capacity, to interfere by their own authority. This denunciation, Mr. President, you will please to observe, includes our old tariff of 1816, as well as all others; because that was established to promote the in-

terest of the manufactures of cotton, to the manifest and admitted injury of the Calcutta cotton trade. Observe, again, that all the qualifications are here rehearsed and charged upon the tariff, which are necessary to bring the case within the gentleman's proposition. The tariff is a usurpation; it is a dangerous usurpation; it is a palpable usurpation; it is a deliberate usurpation. It is such a usurpation, therefore, as calls upon the States to exercise their right of interference. Here is a case, then, within the gentleman's principles, and all his qualifications of his principles. It is a case for action. The Constitution is plainly, dangerously, palpably and deliberately violated; and the States must interpose their own authority to arrest the law. Let us suppose the State of South Carolina to express this same opinion by the voice of her Legislature. That would be very imposing; but what then? Is the voice of one State conclusive? It so happens that at the very moment when South Carolina resolves that the tariff laws are unconstitutional, Pennsylvania and Kentucky resolve exactly the reverse. They hold those laws to be both highly proper and strictly constitutional. And now, sir, how does the honorable member propose to deal with this case? How does he relieve us from this difficulty upon any principle of his? His construction gets us into it; how does he propose to get us out?

In Carolina the tariff is a palpable, deliberate usurpation; Carolina, therefore, may nullify it, and refuse to pay the duties. In Pennsylvania it is both clearly constitutional and highly expedient; and there the duties are to be paid. And yet we live under a government of uniform laws, and under a Constitution, too, which contains an express provision, as it happens, that all duties

shall be equal in all the States. Does not this approach absurdity?

If there be no power to settle such questions, independent of either of the States, is not the whole Union a rope of sand? Are we not thrown back again precisely upon the old confederation?

It is too plain to be argued. Four-and-twenty interpreters of constitutional law, each with a power to decide for itself, and none with authority to bind anybody else, and this constitutional law the only bond of their union! What is such a state of things but a mere connection during pleasure, or, to use the phraseology of the times, during feeling? And that feeling, too, not the feeling of the people, who established the Constitution, but the feeling of the State governments.

In another of the South Carolina addresses, having premised that the crisis requires "all the concentrated energy of passion," an attitude of open resistance to the laws of the Union is advised. Open resistance to the laws, then, is the constitutional remedy, the conservative power of the State, which the South Carolina doctrines teach for the redress of political evils, real or imaginary. And its authors further say that, appealing with confidence to the Constitution itself to justify their opinions, they cannot consent to try their accuracy by the courts of justice. In one sense, indeed, sir, this is assuming an attitude of open resistance in favor of liberty. But what sort of liberty? The liberty of establishing their own opinions, in defiance of the opinions of all others; the liberty of judging and of deciding exclusively themselves, in a matter in which others have as much right to judge and decide as they; the liberty of placing their own opinions above the

judgment of all others, above the laws, and above the Constitution. This is their liberty, and this is the fair result of the proposition contended for by the honorable gentleman. Or it may be more properly said, it is identical with it, rather than a result from it.

In the same publication we find the following:

"Previously to our Revolution, when the arm of oppression was stretched over New England, where did our Northern brethren meet with a braver sympathy than that which sprang from the bosoms of Carolinians? We had no extortion, no oppression, no collision with the king's ministers, no navigation interests springing up in envious rivalry of England."

This seems extraordinary language. South Carolina no collision with the king's ministers in 1775! No extortion! No oppression! But, sir, it is also most significant language. Does any man doubt the purpose for which it was penned? Can any one fail to see that it was resigned to raise in the reader's mind the question whether, at this time—that is to say, in 1828—South Carolina has any collision with the king's ministers, any oppression, or extortion to fear from England? Whether, in short, England is not as naturally the friend of South Carolina, as New England with her navigation interests springing up in envious rivalry of England?

Is it not strange, sir, that an intelligent man in South Carolina in 1828 should thus labor to prove that in 1775 there was no hostility, no cause of war between South Carolina and England? That she had no occasion in reference to her own interest, or from a regard to her own welfare, to take up arms in the Revolutionary contest? Can any one account for the expression of such

strange sentiments and their circulation through the State, otherwise than by supposing the object to be what I have already intimated, to raise the question if they had no "collision" (mark the expression) with the ministers of King George III., in 1775, what collision have they in 1828 with the ministers of King George IV.? What is there now in the existing state of things to separate Carolina from Old more, or rather, than from New England.

Resolutions, sir, have been recently passed by the Legislature of South Carolina. I need not refer to them; they go no further than the honorable gentleman himself has gone—and I hope not so far. I content myself, therefore, with debating the matter with him.

And now, sir, what I have first to say on this subject is that at no time and under no circumstances has New England or any State in New England, or any respectable body of persons in New England, or any public man of standing in New England, put forth such a doctrine as this Carolina doctrine.

The gentleman has found no case, he can find none, to support his own opinions by New England authority. New England has studied the Constitution in other schools and under other teachers. She looks upon it with other regards, and deems more highly and reverently both of its just authority and its utility and excellence. The history of her legislative proceedings may be traced—the ephemeral effusions of temporary bodies, called together by the excitement of the occasion, may be hunted up—they have been hunted up. The opinions and votes of her public men, in and out of Congress, may be explored—it will all be in vain. The Carolina doctrine can derive from her neither countenance nor support. She rejects it now; she always

did reject it; and till she loses her senses, she always will reject it. The honorable member has referred to expressions on the subject of the Embargo law made in this place by an honorable and venerable gentleman [Mr. Hillhouse] now favoring us with his presence. He quotes that distinguished Senator as saying that, in his judgment, the Embargo law was unconstitutional, and that, therefore, in his opinion the people were not bound to obey it. That, sir, is perfectly constitutional language. An unconstitutional law is not binding; but then it does not rest with a resolution or a law of a State Legislature to decide whether an act of Congress be or be not constitutional. An unconstitutional act of Congress would not bind the people of this district, although they have no Legislature to interfere in their behalf; and, on the other hand, a constitutional law of Congress does bind the citizens of every State, although all their Legislatures should undertake to annul it by act or resolution. The venerable Connecticut Senator is a constitutional lawyer of sound principles and enlarged knowledge; a statesman practiced and experienced, bred in the company of Washington, and holding just views upon the nature of our governments. He believed the Embargo unconstitutional, and so did others; but what then? Who did he suppose was to decide that question? The State Legislatures? Certainly not. No such sentiment ever escaped his lips. Let us follow up, sir, this New England opposition to the Embargo laws; let us trace it till we discern the principle which controlled and governed New England throughout the whole course of that opposition. We shall then see what similarity there is between the New England school of constitutional opinions and this modern Carolina school.

The gentleman, I think, read a petition from some single individual, addressed to the Legislature of Massachusetts, asserting the Carolina doctrine—that is, the right of State interference to arrest the laws of the Union. The fate of that petition shows the sentiment of the Legislature. It met no favor. The opinions of Massachusetts were otherwise. They had been expressed in 1798 in answer to the resolutions of Virginia, and she did not depart from them, nor bend them to the times. Misgoverned, wronged, oppressed as she felt herself to be, she still held fast her integrity to the Union. The gentleman may find in her proceedings much evidence of dissatisfaction with the measures of government, and great and deep dislike to the Embargo; all this makes the case so much the stronger for her; for notwithstanding all this dissatisfaction and dislike, she claimed no right, still, to sever asunder the bonds of the Union. There was heat and there was anger in her political feeling. Be it so! Her heat or her anger did not, nevertheless, betray her into infidelity to the government. The gentleman labors to prove that she disliked the Embargo as much as South Carolina dislikes the tariff, and expressed her dislike as strongly. Be it so; but did she propose the Carolina remedy?—did she threaten to interfere, by State authority, to annul the laws of the Union? That is the question for the gentleman's consideration.

No doubt, sir, a great majority of the people of New England conscientiously believed the Embargo law of 1807 unconstitutional; as conscientiously, certainly, as the people of South Carolina hold that opinion of the tariff. They reasoned thus: Congress has power to regulate commerce; but here is a law, they said, stopping all commerce, and stopping it indefinitely. The law is perpetual; that is, it

is not limited in point of time, and must, of course, continue until it shall be repealed by some other law. It is as perpetual, therefore, as the law against treason or murder. Now, is this regulating commerce or destroying it? Is it guiding, controlling, giving the rule to commerce, as a subsisting thing; or is it putting an end to it altogether? Nothing is more certain than that a majority in New England deemed this law a violation of the Constitution. The very case required by the gentleman to justify State interference had then arisen. Massachusetts believed this law to be "a deliberate, palpable, and dangerous exercise of a power not granted by the Constitution." Deliberate it was, for it was long continued; palpable she thought it, as no words in the Constitution gave the power, and only a construction, in her opinion most violent, raised it; dangerous it was, since it threatened utter ruin to her most important interests. Here, then, was a Carolina case. How did Massachusetts deal with it? It was, as she thought, a plain, manifest, palpable violation of the Constitution, and it brought ruin to her doors. Thousands of families, and hundreds of thousands of individuals were beggared by it. While she saw and felt all this, she saw and felt also that, as a measure of national policy, it was perfectly futile; that the country was no way benefited by that which caused so much individual distress; that it was efficient only for the production of evil, and all that evil inflicted on ourselves. In such a case, under such circumstances, how did Massachusetts demean herself? Sir, she remonstrated, she memorialized, she addressed herself to the general government, not exactly "with the concentrated energy of passion," but with her own strong sense and energy of sober conviction. But she did not interpose the arm of her

own power to arrest the law and break the Embargo. Far from it. Her principles bound her to two things; and she followed her principles, lead where they might. First, to submit to every constitutional law of Congress, and, secondly, if the constitutional validity of the law be doubted, to refer that question to the decision of the proper tribunals. The first principle is vain and ineffectual without the second. A majority of us in New England believed the Embargo law unconstitutional; but the great question was, and always will be, in such cases: Who is to decide this? Who is to judge between the people and the government? And, sir, it is quite plain that the Constitution of the United States confers on the government itself, to be exercised by its appropriate department, and under its own responsibility to the people, this power of deciding ultimately and conclusively upon the just extent of its own authority. If this had not been done, we should not have advanced a single step beyond the old Confederation.

Being fully of opinion that the Embargo law was unconstitutional, the people of New England were yet equally clear in the opinion—it was a matter they did not doubt upon—that the question, after all, must be decided by the judicial tribunals of the United States. Before those tribunals, therefore, they brought the question. Under the provisions of the law they had given bonds to millions in amount, and which were alleged to be forfeited. They suffered the bonds to be sued, and thus raised the question. In the old-fashioned way of settling disputes, they went to law. The case came to hearing and solemn argument; and he who espoused their cause and stood up for them against the validity of the Embargo Act was none other than that great man of whom the gentleman has made honorable men-

tion, Samuel Dexter. He was then, sir, in the fulness of his knowledge and the maturity of his strength. He had retired from long and distinguished public service here, to the renewed pursuit of professional duties, carrying with him all that enlargement and expansion, all the new strength and force, which an acquaintance with the more general subjects discussed in the national councils is capable of adding to professional attainment in a mind of true greatness and comprehension. He was a lawyer and he was also a statesman. He had studied the Constitution, when he filled public station, that he might defend it; he had examined its principles that he might maintain them. More than all men, or at least as much as any man, he was attached to the general government and to the union of the States. His feelings and opinions all ran in that direction. A question of constitutional law, too, was, of all subjects, that one which was best suited to his talents and learning. Aloof from technicality, and unfettered by artificial rule, such a question gave opportunity for that deep and clear analysis, that mighty grasp of principle, which so much distinguished his higher efforts. His very statement was argument; his inference seemed demonstration. The earnestness of his own conviction wrought conviction in others. One was convinced, and believed, and assented, because it was gratifying, delightful, to think and feel and believe in unison with an intellect of such evident superiority.

Mr. Dexter, sir, such as I have described him, argued the New England cause. He put into his effort his whole heart, as well as all the powers of his understanding; for he had avowed, in the most public manner, his entire concurrence with his neighbors on the point in dispute. He argued the cause; it was lost, and New England submitted.

The established tribunals pronounced the law constitutional, and New England acquiesced. Now, sir, is not this the exact opposite of the doctrine of the gentleman from South Carolina? According to him, instead of referring to the judicial tribunals, we should have broken up the Embargo by laws of our own; we should have repealed it *quoad* New England; for we had a strong, palpable, and oppressive case. Sir, we believed the Embargo unconstitutional; but still that was matter of opinion, and who was to decide it? We thought it a clear case; but, nevertheless, we did not take the law into our own hands because we did not wish to bring about a revolution, nor to break up the Union; for I maintain that, between submission to the decision of the constituted tribunals and revolution, or disunion, there is no middle ground—there is no ambiguous condition, half allegiance and half rebellion. And, sir, how futile, how very futile it is to admit the right of State interference, and then attempt to save it from the character of unlawful resistance by adding terms of qualification to the causes and occasions, leaving all these qualifications, like the case itself, in the discretion of the State governments. It must be a clear case, it is said, a deliberate case; a palpable case; a dangerous case. But then the State is still left at liberty to decide for herself what is clear, what is deliberate, what is palpable, what is dangerous. Do adjectives and epithets avail anything? Sir, the human mind is so constituted that the merits of both sides of a controversy appear very clear and very palpable to those who respectively espouse them; and both sides usually grow clearer as the controversy advances. South Carolina sees unconstitutionality in the tariff; she sees oppression there also; and she sees danger. Pennsylvania, with a vision not less sharp, looks at the same

tariff, and sees no such thing in it—she sees it all constitutional, all useful, all safe. The faith of South Carolina is strengthened by opposition, and she now not only sees, but resolves, that the tariff is palpably unconstitutional, oppressive, and dangerous; but Pennsylvania, not to be behind her neighbors, and equally willing to strengthen her own faith by a confident asseveration, resolves, also, and gives to every warm affirmative of South Carolina a plain, downright Pennsylvania negative. South Carolina, to show the strength and unity of her opinion, brings her assembly to a unanimity within seven voices; Pennsylvania, not to be outdone in this respect more than others, reduces her dissentient fraction to a single vote. Now, sir, again I ask the gentleman what is to be done. Are these States both right? Is he bound to consider them both right? If not, which is in the wrong? or rather, which has the best right to decide. And if he and if I are not to know what the Constitution means and what it is till those two State Legislatures and the twenty-two others shall agree in its construction, what have we sworn to when we have sworn to maintain it? I was forcibly struck, sir, with one reflection as the gentleman went on in his speech. He quoted Mr. Madison's resolutions, to prove that a State may interfere, in a case of deliberate, palpable, and dangerous exercise of a power not granted. The honorable member supposes the tariff law to be such an exercise of power; and that, consequently, a case has arisen in which the State may, if it see fit, interfere by its own law. Now it so happens, nevertheless, that Mr. Madison deems this same tariff law quite constitutional. Instead of a clear and palpable violation, it is, in his judgment, no violation at all. So that, while they use his authority for a hypothetical case, they reject

it in the very case before them. All this, sir, shows the inherent futility—I had almost used a stronger word—of conceding this power of interference to the States, and then attempting to secure it from abuse by imposing qualifications, of which the States themselves are to judge. One of two things is true: either the laws of the Union are beyond the discretion and beyond the control of the States, or else we have no Constitution of general government, and are thrust back again to the days of the Confederacy.

Let me here say, sir, that if the gentleman's doctrine had been received and acted upon in New England, in the times of the Embargo and Non-intercourse, we should probably not now have been here. The government would very likely have gone to pieces, and crumbled into dust. No stronger case can ever arise than existed under those laws; no States can ever entertain a clearer conviction than the New England States then entertained; and if they had been under the influence of that heresy of opinion, as I must call it, which the honorable member espouses, this Union would, in all probability, have been scattered to the four winds. I ask the gentleman, therefore, to apply his principles to that case; I ask him to come forth and declare whether, in his opinion, the New England States would have been justified in interfering to break up the Embargo system under the conscientious opinions which they held upon it? Had they a right to annul that law? Does he admit, or deny? If that which is thought palpably unconstitutional in South Carolina justifies that State in arresting the progress of the law, tell me whether that which was thought palpably unconstitutional also in Massachusetts would have justified her in doing the same thing? Sir, I deny the whole doctrine. It has not a foot of ground in the Constitution to stand on.

No public man of reputation ever advanced it in Massachusetts, in the warmest time, or could maintain himself upon it there at any time.

I wish now, sir, to make a remark upon the Virginia Resolutions of 1798. I cannot undertake to say how these resolutions were understood by those who passed them. Their language is not a little indefinite. In the case of the exercise by Congress of a dangerous power not granted to them, the resolutions assert the right, on the part of the State, to interfere and arrest the progress of the evil. This is susceptible of more than one interpretation. It may mean no more than that the States may interfere by complaint and remonstrance, or by proposing to the people an alteration of the Federal Constitution. This would all be quite unobjectionable; or, it may be, that no more is meant than to assert the general right of revolution, as against all governments, in cases of intolerable oppression. This no one doubts; and this, in my opinion, is all that he who framed the resolutions could have meant by it; for I shall not readily believe that he was ever of opinion that a State, under the Constitution, and in conformity with it, could, upon the ground of her own opinion of its unconstitutionality, however clear and palpable she might think the case, annul a law of Congress, so far as it should operate on herself, by her own legislative power.

I must now beg to ask, sir, whence is this supposed right of the States derived?—where do they find the power to interfere with the laws of the Union? Sir, the opinion which the honorable gentleman maintains is a notion, founded in a total misapprehension, in my judgment, of the origin of this government, and of the foundation on which it stands. I hold it to be a popular government, erected by the people;

those who administer it, responsible to the people; and itself capable of being amended and modified, just as the people may choose it should be. It is as popular, just as truly emanating from the people, as the State governments. It is created for one purpose; the State governments for another. It has its own power; they have theirs. There is no more authority with them to arrest the operation of a law of Congress than with Congress to arrest the operation of their laws. We are here to administer a Constitution emanating immediately from the people, and trusted by them to our administration. It is not the creature of the State governments. It is of no moment to the argument, that certain acts of the State Legislatures are necessary to fill our seats in this body. That is not one of their original State powers, a part of the sovereignty of the State. It is a duty which the people, by the Constitution itself, have imposed on the State Legislatures, and which they might have left to be performed elsewhere, if they had seen fit. So they have left the choice of President with electors; but all this does not affect the proposition, that this whole government, President, Senate and House of Representatives, is a popular government. It leaves it still all its popular character. The governor of a State (in some of the States) is chosen, not directly by the people, but by those who are chosen by the people, for the purpose of performing, among other duties, that of electing a governor. Is the government of the State, on that account, not a popular government? This government, sir, is the independent offspring of the popular will. It is not the creature of State Legislatures; nay, more, if the whole truth must be told, the people brought it into existence, established it, and have hitherto supported it, for the very purpose, among others, of imposing certain

salutary restraints on State sovereignties. The States cannot now make war; they cannot contract alliances; they cannot make, each for itself, separate regulations of commerce; they cannot lay imposts; they cannot coin money. If this Constitution, sir, be the creature of State Legislatures, it must be admitted that it has obtained a strange control over the volitions of its creators.

The people, then, sir, erected this government. They gave it a Constitution, and in that Constitution they have enumerated the powers which they bestow on it. They have made it a limited government. They have defined its authority. They have restrained it to the exercise of such powers as are granted; and all others, they declare, are reserved to the States or the people. But, sir, they have not stopped here. If they had, they would have accomplished but half their work. No definition can be so clear as to avoid possibility of doubt; no limitation so precise as to exclude all uncertainty. Who, then, shall construe this grant of the people? Who shall interpret their will, where it may be supposed they have left it doubtful? With whom do they repose this ultimate right of deciding on the powers of the government? Sir, they have settled all this in the fullest manner. They have left it with the government itself, in its appropriate branches. Sir, the very chief end, the main design, for which the whole Constitution was framed and adopted, was to establish a government that should not be obliged to act through State agency, or depend on State opinion and State discretion. The people had had quite enough of that kind of government under the Confederacy. Under that system the legal action—the application of law to individuals—belonged exclusively to the States. Congress could only recommend—their acts

were not of binding force till the States had adopted and sanctioned them. Are we in that condition still? Are we yet at the mercy of State discretion and State construction? Sir, if we are, then vain will be our attempt to maintain the Constitution under which we sit.

But, sir, the people have wisely provided, in the Constitution itself, a proper suitable mode and tribunal for settling questions of constitutional law. There are, in the Constitution, grants of powers to Congress, and restrictions on these powers. There are also prohibitions on the States. Some authority must therefore necessarily exist, having the ultimate jurisdiction to fix and ascertain the interpretation of these grants, restrictions, and prohibitions. The Constitution has itself pointed out, ordained, and established that authority. How has it accomplished this great and essential end? By declaring, sir, that "the Constitution and the laws of the United States, made in pursuance thereof, shall be the supreme law of the land, anything in the Constitution or laws of any State to the contrary notwithstanding."

This, sir, was the first great step. By this the supremacy of the Constitution and laws of the United States is declared. The people so will it. No State law is to be valid, which comes in conflict with the Constitution, or any law of the United States passed in pursuance of it. But who shall decide this question of interference? To whom lies the last appeal? This, sir, the Constitution itself decides also by declaring "that the judicial power shall extend to all cases arising under the Constitution and laws of the United States." These two provisions, sir, cover the whole ground. They are, in truth, the keystone of the arch. With these it is a Constitution; without them it is a Confederacy. In pursuance of these clear and ex-

press provisions, Congress established at its very first session in the judicial act a mode for carrying them into full effect and for bringing all questions of constitutional power to the final decision of the Supreme Court. It then, sir, became a government. It then had the means of self-protection; and but for this it would, in all probability, have been now among things which are past. Having constituted the government, and declared its powers, the people have further said, that since somebody must decide on the extent of these powers, the government shall itself decide; subject always, like other popular governments, to its responsibility to the people. And now, sir, I repeat, how is it that a State Legislature acquires any power to interfere? Who, or what, gives them the right to say to the people: "We, who are your agents and servants for one purpose, will undertake to decide that your other agents and servants, appointed by you for another purpose, have transcended the authority you gave them!" The reply would be, I think, not impertinent—"Who made you a judge over another's servants? To their own masters they stand or fall."

Sir, I deny this power of State Legislatures altogether. It cannot stand the test of examination. Gentlemen may say that in an extreme case a State government might protect the people from intolerable oppression. Sir, in such a case, the people might protect themselves without the aid of the State governments. Such a case warrants revolution. It must make, when it comes, a law for itself. A nullifying act of a State Legislature cannot alter the case, nor make resistance any more lawful. In maintaining these sentiments, sir, I am but asserting the rights of the people. I state what they have declared, and insist on their right to

declare it. They have chosen to repose this power in the general government, and I think it my duty to support it, like other constitutional powers.

For myself, sir, I do not admit the jurisdiction of South Carolina, or any other State, to prescribe my constitutional duty; or to settle, between me and the people, the validity of laws of Congress for which I have voted. I decline her umpirage. I have not sworn to support the Constitution according to her construction of its clauses. I have not stipulated by my oath of office, or otherwise, to come under any responsibility except to the people and those whom they have appointed to pass upon the question, whether laws, supported by my votes, conform to the Constitution of the country. And, sir, if we look to the general nature of the case, could anything have been more preposterous than to make a government for the whole Union, and yet leave its powers subject, not to one interpretation, but to thirteen or twenty-four interpretations? Instead of one tribunal, established by all, responsible to all, with power to decide for all, shall constitutional questions be left to four-and-twenty popular bodies, each at liberty to decide for itself, and none bound to respect the decisions of others; and each at liberty, too, to give a new construction on every new election of its own members? Would anything with such a principle in it, or rather with such a destitution of all principle, be fit to be called a government? No, sir. It should not be dominated a Constitution. It should be called rather a collection of topics for everlasting controversy; heads of debate for a disputatious people. It would not be a government. It would not be adequate to any practical good, nor fit for any country to live under. To avoid all possibility of being misunderstood, allow me to repeat again in the

fullest manner that I claim no powers for the government by forced or unfair construction. I admit that it is a government of strictly limited powers; of enumerated, specified, and particularized powers; and that whatsoever is not granted is withheld. But notwithstanding all this, and however the grant of powers may be expressed, its limit and extent may yet, in some cases, admit of doubt; and the general government would be good for nothing, it would be incapable of long existing, if some mode had not been provided in which those doubts, as they should arise, might be peaceably but authoritatively solved.

And now, Mr. President, let me run the honorable gentleman's doctrine a little into its practical application. Let us look at his probable *modus operandi*. If a thing can be done, an ingenious man can tell how it is to be done. Now I wish to be informed how this State interference is to be put in practice without violence, bloodshed, and rebellion. We will take the existing case of the tariff law. South Carolina is said to have made up her opinion upon it. If we do not repeal it (as we probably shall not), she will then apply to the case the remedy of her doctrine. She will, we must suppose, pass a law of her Legislature declaring the several acts of Congress, usually called the tariff laws, null and void, so far as they respect South Carolina or the citizens thereof. So far all is a paper transaction, and easy enough. But the collector at Charleston is collecting the duties imposed by these tariff laws—he, therefore, must be stopped. The collector will seize the goods if the tariff duties are not paid. The State authorities will undertake their rescue; the marshal with his posse will come to the collector's aid, and here the contest begins. The militia of the State will be called out to sustain the nullifying

act. They will march, sir, under a very gallant leader, for I believe the honorable member himself commands the militia of that part of the State. He will raise the nullifying act on his standard, and spread it out as his banner! It will have a preamble bearing: "That the tariff laws are palpable, deliberate, and dangerous violations of the Constitution!" He will proceed, with his banner flying, to the custom house in Charleston:

"All the while
Sonorous metal blowing martial sounds."

Arrived at the custom house, he will tell the collector that he must collect no more duties under any of the tariff laws. This he will be somewhat puzzled to say, by the way, with a grave countenance, considering what hand South Carolina herself had in that of 1816. But, sir, the collector would probably not desist at his bidding. He would show him the law of Congress, the Treasury instruction, and his own oath of office. He would say he should perform his duty, come what might. Here would ensue a pause: for they say that a certain stillness precedes the tempest. The trumpeter would hold his breath a while, and before all this military array should fall on the custom house, collector, clerks and all, it is very probable some of those composing it would request of their gallant commander-in-chief to be informed a little upon the point of law; for they have doubtless a just respect for his opinions as a lawyer, as well as for his bravery as a soldier. They know he has read Blackstone and the Constitution, as well as Turenne and Vauban. They would ask him, therefore, something concerning their rights in this matter. They would inquire whether it was not somewhat dangerous to resist a law of the United States. What

would be the nature of their offence, they would wish to learn, if they by military force and array resisted the execution in Carolina of a law of the United States, and it should turn out, after all, that the law was constitutional? He would answer, of course, treason. No lawyer could give any other answer. John Fries, he would tell them, had learned that some years ago. How, then they would ask, do you propose to defend us? We are not afraid of bullets, but treason has a way of taking people off that we do not much relish. How do you propose to defend us? "Look at my floating banner," he would reply; "see there the nullifying law!" It is your opinion, gallant commander, they would then say, that if we should be indicted for treason, that same floating banner of yours would make a good plea in bar? "South Carolina is a sovereign State," he would reply. That is true — but would the judge admit our plea? "These tariff laws," he would repeat, "are unconstitutional, palpably, deliberately, dangerously." That all may be so; but if the tribunal should not happen to be of that opinion, shall we swing for it? We are ready to die for our country, but it is rather an awkward business, this dying without touching the ground! After all, that is a sort of hemp tax worse than any part of the tariff.

Mr. President, the honorable gentleman would be in a dilemma like that of another great general. He would have a knot before him which he could not untie. He must cut it with his sword. He must say to his followers, Defend yourselves with your bayonets; and this is war— civil war.

Direct collision, therefore, between force and force is the unavoidable result of that remedy for the revision of

unconstitutional laws which the gentleman contends for. It must happen in the very first case to which it is applied. Is not this the plain result? To resist, by force, the execution of a law generally is treason. Can the courts of the United States take notice of the indulgence of a State to commit treason? The common saying that a State cannot commit treason herself is nothing to the purpose. Can she authorize others to do it? If John Fries had produced an act of Pennsylvania annulling the law of Congress, would it have helped his case? Talk about it as we will, these doctrines go the length of revolution. They are incompatible with any peaceable administration of the government. They lead directly to disunion and civil commotion; and, therefore, it is, that at their commencement, when they are first found to be maintained by respectable men, and in a tangible form, I enter my public protest against them all.

The honorable gentleman argues that if this government be the sole judge of the extent of its own powers, whether that right of judging be in Congress, or the Supreme Court, it equally subverts State sovereignty. This the gentleman sees, or thinks he sees, although he cannot perceive how the right of judging, in this matter, if left to the exercise of State Legislatures, has any tendency to subvert the government of the Union. The gentleman's opinion may be, that the right ought not to have been lodged with the general government; he may like better such a Constitution as we should have under the right of State interference; but I ask him to meet me on the plain matter of fact; I ask him to meet me on the Constitution itself; I ask him if the power is not found there—clearly and visibly found there?

But, sir, what is this danger, and what the grounds of it? Let it be remembered that the Constitution of the United States is not unalterable. It is to continue in its present form no longer than the people who established it shall choose to continue it. If they shall become convinced that they have made an injudicious or inexpedient partition and distribution of power, between the State governments and the general government, they can alter that distribution at will.

If anything be found in the national Constitution, either by original provision, or subsequent interpretation, which ought not to be in it, the people know how to get rid of it. If any construction be established, unacceptable to them, so as to become, practically, a part of the Constitution, they will amend it, at their own sovereign pleasure; but while the people choose to maintain it, as it is; while they are satisfied with it, and refuse to change it, who has given, or who can give, to the State Legislatures a right to alter it, either by interference, construction, or otherwise? Gentlemen do not seem to recollect that the people have any power to do anything for themselves; they imagine there is no safety for them any longer than they are under the close guardianship of the State Legislatures. Sir, the people have not trusted their safety, in regard to the general Constitution, to these hands. They have required other security, and taken other bonds. They have chosen to trust themselves, first, to the plain words of the instrument, and to such construction as the government itself, in doubtful cases, should put on its own powers, under their oaths of office, and subject to their responsibility to them; just as the people of a State trust their own State governments with a similar power. Secondly, they have

reposed their trust in the efficacy of frequent elections, and in their own power to remove their own servants and agents, whenever they see cause. Thirdly, they have reposed trust in the judicial power, which, in order that it might be trustworthy, they have made as respectable, as disinterested, and as independent as was practicable. Fourthly, they have seen fit to rely, in case of necessity, or high expediency, on their known and admitted power, to alter or amend the Constitution, peaceably and quietly, whenever experience shall point out defects or imperfections. And, finally, the people of the United States have, at no time, in no way, directly or indirectly, authorized any State Legislature to construe or interpret their high instrument of government; much less to interfere, by their own power, to arrest its course and operation.

If sir, the people, in these respects, had done otherwise than they have done, their Constitution could neither have been preserved, nor would it have been worth preserving. And, if its plain provisions shall now be disregarded, and these new doctrines interpolated in it, it will become as feeble and helpless a being as its enemies, whether early or more recent, could possibly desire. It will exist in every State, but as a poor dependent on State permission. It must borrow leave to be and it will be no longer than State pleasure or State discretion sees fit to grant the indulgence and to prolong its poor existence.

But, sir, although there are fears, there are hopes also. The people have preserved this, their own chosen Constitution, for forty years and have seen their happiness, prosperity and renown grow with its growth, and strengthen with its strength. They are now, generally, strongly attached to it. Overthrown by direct assault, it cannot be;

evaded, undermined, nullified, it will not be, if we, and those who shall succeed us here, as agents and representatives of the people, shall conscientiously and vigilantly discharge the two great branches of our public trust—faithfully to preserve and wisely to administer it.

Mr. President, I have thus stated the reasons of my dissent to the doctrines which have been advanced and maintained. I am conscious of having detained you and the Senate much too long. I was drawn into the debate with no previous deliberation such as is suited to the discussion of so grave and important a subject. But it is a subject of which my heart is full, and I have not been willing to suppress the utterance of its spontaneous sentiments. I cannot, even now, persuade myself to relinquish it without expressing once more, my deep conviction, that since it respects nothing less than the Union of the States, it is of most vital and essential importance to the public happiness. I profess, sir, in my career, hitherto, to have kept steadily in view the prosperity and honor of the whole country, and the preservation of our Federal Union. It is to that Union we owe our safety at home and our consideration and dignity abroad. It is to that Union that we are chiefly indebted for whatever makes us most proud of our country. That Union we reached only by the discipline of our virtues in the severe school of adversity. It had its origin in the necessities of disordered finance, prostrate commerce and ruined credit. Under its benign influence, these great interests immediately awoke us from the dead and sprang forth with newness of life. Every year of its duration has teemed with fresh proofs of its utility and its blessings; and, although our territory has stretched out wider and wider, and our population spread further and further, they

have not outrun its protection or its benefits. It has been to us all a copious fountain of national, social and personal happiness. I have not allowed myself, sir, to look beyond the Union to see what might lie hidden in the dark recess behind. I have not coolly weighed the chances of preserving liberty when the bonds that unite us together shall be broken asunder. I have not accustomed myself to hang over the precipice of disunion to see whether, with my short sight, I can fathom the depth of the abyss below; nor could I regard him as a safe counsellor in the affairs of this government, whose thoughts should be mainly bent on considering not how the Union should be best preserved, but how tolerable might be the condition of the people when it shall be broken up and destroyed. While the Union lasts we have high, exciting, gratifying prospects spread out before us, for us and our children. Beyond that I seek not to penetrate the veil. God grant that in my day, at least, that curtain may not rise. God grant that, on my vision, never may be opened what lies behind. When my eyes shall be turned to behold, for the last time, the sun in heaven, may I not see him shining on the broken and dishonored fragments of a once glorious Union; on States dissevered, discordant, belligerent; on a land rent with civil feuds, or drenched, it may be, in fraternal blood! Let their last feeble and lingering glance rather behold the gorgeous ensign of the Republic, now known and honored throughout the earth, still full high advanced, its arms and trophies streaming in their original lustre, not a stripe erased or polluted, not a single star obscured, bearing for its motto no such miserable interrogatory as, "What is all this worth?" nor those other words of delusion and folly, "Liberty first and union afterward"; but everywhere,

spread all over in characters of living light, blazing on all its ample folds, as they float over the sea and over the land, and in every wind under the whole heavens, that other sentiment, dear to every true American heart—Liberty and Union, now and forever, one and inseparable!

BUNKER HILL MONUMENT ORATION

DELIVERED ON THE SEVENTEENTH OF JUNE, 1825

THIS uncounted multitude before me, and around me, proves the feeling which the occasion has excited. These thousands of human faces, glowing with sympathy and joy, and, from the impulses of a common gratitude, turned reverently to heaven, in this spacious temple of the firmament, proclaim that the day, the place, and the purpose of our assembling have made a deep impression on our hearts.

If, indeed, there be anything in local association fit to affect the mind of man, we need not strive to repress the emotions which agitate us here. We are among the sepulchres of our fathers. We are on ground distinguished by their valor, their constancy, and the shedding of their blood. We are here, not to fix an uncertain date in our annals, nor to draw into notice an obscure and unknown spot. If our humble purpose had never been conceived, if we ourselves had never been born, the seventeenth of June, 1775, would have been a day on which all subsequent history would have poured its light, and the eminence where we stand, a point of attraction to the eyes of successive generations. But we are Americans. We live in what may be called the early age of this great continent; and

we know that our posterity, through all time, are here to suffer and enjoy the allotments of humanity. We see before us a probable train of great events; we know that our own fortunes have been happily cast; and it is natural, therefore, that we should be moved by the contemplation of occurrences which have guided our destiny before many of us were born, and settled the condition in which we should pass that portion of our existence which God allows to men on earth.

We do not read even of the discovery of this continent without feeling something of a personal interest in the event; without being reminded how much it has affected our own fortunes and our own existence. It is more impossible for us, therefore, than for others, to contemplate with unaffected minds that interesting, I may say, that most touching and pathetic scene, when the great discoverer of America stood on the deck of his shattered bark, the shades of night falling on the sea, yet no man sleeping; tossed on the billows of an unknown ocean, yet the stronger billows of alternate hope and despair tossing his own troubled thoughts; extending forward his harassed frame, straining westward his anxious and eager eyes, till Heaven at last granted him a moment of rapture and ecstasy, in blessing his vision with the sight of the unknown world.

Nearer to our times, more closely connected with our fates, and therefore still more interesting to our feelings and affections, is the settlement of our own country by colonists from England. We cherish every memorial of these worthy ancestors; we celebrate their patience and fortitude; we admire their daring enterprise; we teach our children to venerate their piety; and we are justly proud of being descended from men who have set the world an

example of founding civil institutions on the great and united principles of human freedom and human knowledge. To us, their children, the story of their labors and sufferings can never be without its interest. We shall not stand unmoved on the shore of Plymouth, while the sea continues to wash it; nor will our brethren, in another early and ancient colony, forget the place of its first establishment, till their river shall cease to flow by it. No vigor of youth, no maturity of manhood, will lead the nation to forget the spots where its infancy was cradled and defended.

But the great event, in the history of the continent, which we are now met here to commemorate; that prodigy of modern times, at once the wonder and the blessing of the world, is the American Revolution. In a day of extraordinary prosperity and happiness, of high national honor, distinction, and power, we are brought together, in this place, by our love of country, by our admiration of exalted character, by our gratitude for signal services and patriotic devotion.

The society, whose organ I am, was formed for the purpose of rearing some honorable and durable monument to the memory of the early friends of American Independence. They have thought that for this object no time could be more propitious than the present prosperous and peaceful period; that no place could claim preference over this memorable spot; and that no day could be more auspicious to the undertaking than the anniversary of the battle which was here fought. The foundation of that monument we have now laid. With solemnities suited to the occasion, with prayers to Almighty God for his blessing, and in the midst of this cloud of witnesses, we have begun the work. We trust it will be prosecuted, and that springing from a

broad foundation rising high in massive solidity and unadorned grandeur it may remain as long as Heaven permits the works of man to last, a fit emblem, both of the events in memory of which it is raised and of the gratitude of those who have reared it.

We know, indeed, that the record of illustrious actions is most safely deposited in the universal remembrance of mankind. We know that if we could cause this structure to ascend, not only till it reached the skies, but till it pierced them, its broad surfaces could still contain but part of that which, in an age of knowledge, hath already been spread over the earth, and which history charges itself with making known to all future times. We know that no inscription on entablatures less broad than the earth itself can carry information of the events we commemorate where it has not already gone; and that no structure which shall not outlive the duration of letters and knowledge among men, can prolong the memorial. But our object is by this edifice to show our own deep sense of the value and importance of the achievements of our ancestors; and by presenting this work of gratitude to the eye to keep alive similar sentiments and to foster a constant regard for the principles of the Revolution. Human beings are composed not of reason only, but of imagination also, and sentiment; and that is neither wasted nor misapplied which is appropriated to the purpose of giving right direction to sentiments and opening proper springs of feeling in the heart. Let it not be supposed that our object is to perpetuate national hostility, or even to cherish a mere military spirit. It is higher, purer, nobler. We consecrate our work to the spirit of national independence, and we wish that the light of peace may rest upon it forever. We rear a memorial of our conviction of that unmeasured ben-

efit which has been conferred on our own land, and of the happy influences which have been produced by the same events on the general interests of mankind. We come as Americans to mark a spot which must forever be dear to us and our posterity. We wish that whosoever, in all coming time, shall turn his eye hither, may behold that the place is not undistinguished where the first great battle of the Revolution was fought. We wish that this structure may proclaim the magnitude and importance of that event to every class and every age. We wish that infancy may learn the purpose of its erection from maternal lips and that weary and withered age may behold it and be solaced by the recollections which it suggests. We wish that labor may look up here and be proud in the midst of its toil. We wish that in those days of disaster which, as they come on all nations, must be expected to come on us also, desponding patriotism may turn its eyes hitherward and be assured that the foundations of our national power still stand strong. We wish that this column rising toward heaven among the pointed spires of so many temples dedicated to God may contribute also to produce in all minds a pious feeling of dependence and gratitude. We wish, finally, that the last object on the sight of him who leaves his native shore, and the first to gladden his who revisits it, may be something which shall remind him of the liberty and the glory of his country. Let it rise till it meet the sun in his coming; let the earlier light of the morning gild it, and parting day linger and play on its summit.

We live in a most extraordinary age. Events so various and so important that they might crowd and distinguish centuries are in our times compressed within the compass of a single life. When has it happened that history has

had so much to record in the same term of years as since the seventeenth of June, 1775? Our own Revolution, which under other circumstances might itself have been expected to occasion a war of half a century, has been achieved; twenty-four sovereign and independent States erected; and a general government established over them, so safe, so wise, so free, so practical, that we might well wonder its establishment should have been accomplished so soon were it not for the greater wonder that it should have been established at all. Two or three millions of people have been augmented to twelve; and the great forests of the West prostrated beneath the arm of successful industry; and the dwellers on the banks of the Ohio and the Mississippi become the fellow-citizens and neighbors of those who cultivate the hills of New England. We have a commerce that leaves no sea unexplored; navies which take no law from superior force; revenues adequate to all the exigencies of government, almost without taxation; and peace with all nations, founded on equal rights and mutual respect.

Europe, within the same period, has been agitated by a mighty revolution, which, while it has been felt in the individual condition and happiness of almost every man, has shaken to the centre her political fabric, and dashed against one another thrones which had stood tranquil for ages. On this, our continent, our own example has been followed; and colonies have sprung up to be nations. Unaccustomed sounds of liberty and free government have reached us from beyond the track of the sun; and at this moment the dominion of European power in this continent, from the place where we stand to the South Pole, is annihilated forever.

In the meantime, both in Europe and America, such has

been the general progress of knowledge; such the improvements in legislation, in commerce, in the arts, in letters, and, above all, in liberal ideas and the general spirit of the age, that the whole world seems changed.

Yet, notwithstanding that this is but a faint abstract of the things which have happened since the day of the battle of Bunker Hill, we are but fifty years removed from it; and we now stand here to enjoy all the blessings of our own condition, and to look abroad on the brightened prospects of the world, while we hold still among us some of those who were active agents in the scenes of 1775, and who are now here from every quarter of New England to visit once more, and under circumstances so affecting, I had almost said so overwhelming, this renowned theatre of their courage and patriotism.

Venerable men, you have come down to us from a former generation. Heaven has bounteously lengthened out your lives that you might behold this joyous day. You are now where you stood fifty years ago this very hour, with your brothers and your neighbors, shoulder to shoulder, in the strife for your country. Behold, how altered! The same heavens are, indeed, over your heads; the same ocean rolls at your feet; but all else, how changed! You hear now no roar of hostile cannon, you see no mixed volumes of smoke and flame rising from burning Charlestown. The ground strewed with the dead and the dying; the impetuous charge; the steady and successful repulse; the loud call to repeated assault; the summoning of all that is manly to repeated resistance; a thousand bosoms freely and fearlessly bared in an instant to whatever of terror there may be in war and death; all these you have witnessed, but you witness them no more. All is peace. The heights of yonder metropolis,

its towers and roofs which you then saw filled with wives and children and countrymen in distress and terror, and looking with unutterable emotions for the issue of the combat, have presented you to-day with the sight of its whole happy population come out to welcome and greet you with a universal jubilee. Yonder proud ships by a felicity of position appropriately lying at the foot of this mount, and seeming fondly to cling around it, are not means of annoyance to you, but your country's own means of distinction and defence. All is peace; and God has granted you this sight of your country's happiness ere you slumber in the grave forever. He has allowed you to behold and to partake the reward of your patriotic toils; and he has allowed us, your sons and countrymen, to meet you here, and in the name of the present generation, in the name of your country, in the name of liberty, to thank you!

But, alas! you are not all here! Time and the sword have thinned your ranks. Prescott, Putnam, Stark, Brooks, Read, Pomeroy, Bridge! our eyes seek for you in vain amid this broken band. You are gathered to your fathers, and live only to your country in her grateful remembrance and your own bright example. But let us not too much grieve that you have met the common fate of men. You lived at least long enough to know that your work had been nobly and successfully accomplished. You lived to see your country's independence established and to sheathe your swords from war. On the light of Liberty you saw arise the light of Peace, like

> "Another morn,
> Risen on mid-noon,"

and the sky on which you closed your eyes was cloudless.

But—ah!—Him! the first great martyr in this great

cause! Him! the premature victim of his own self-devoting heart! Him! the head of our civil councils and the destined leader of our military bands, whom nothing brought hither but the unquenchable fire of his own spirit; him! cut off by Providence in the hour of overwhelming anxiety and thick gloom; falling ere he saw the star of his country rise; pouring out his generous blood like water before he knew whether it would fertilize a land of freedom or of bondage! how shall I struggle with the emotions that stifle the utterance of thy name! Our poor work may perish, but thine shall endure! This monument may moulder away; the solid ground it rests upon may sink down to a level with the sea, but thy memory shall not fail! Wheresoever among men a heart shall be found that beats to the transports of patriotism and liberty, its aspirations shall be to claim kindred with thy spirit!

But the scene amid which we stand does not permit us to confine our thoughts or our sympathies to those fearless spirits who hazarded or lost their lives on this consecrated spot. We have the happiness to rejoice here in the presence of a most worthy representation of the survivors of the whole Revolutionary army.

Veterans, you are the remnant of many a well-fought field. You bring with you marks of honor from Trenton and Monmouth, from Yorktown, Camden, Bennington, and Saratoga. Veterans of half a century, when in your youthful days you put everything at hazard in your country's cause, good as that cause was, and sanguine as youth is, still your fondest hopes did not stretch onward to an hour like this! At a period to which you could not reasonably have expected to arrive; at a moment of national prosperity, such as you could never have foreseen, you are now met

here to enjoy the fellowship of old soldiers and to receive the overflowings of a universal gratitude.

But your agitated countenances and your heaving breasts inform me that even this is not an unmixed joy. I perceive that a tumult of contending feelings rushes upon you. The images of the dead, as well as the persons of the living, throng to your embraces. The scene overwhelms you, and I turn from it. May the Father of all mercies smile upon your declining years and bless them! And when you shall here have exchanged your embraces; when you shall once more have pressed the hands which have been so often extended to give succor in adversity, or grasped in the exultation of victory; then look abroad into this lovely land, which your young valor defended, and mark the happiness with which it is filled; yea, look abroad into the whole earth and see what a name you have contributed to give to your country, and what a praise you have added to freedom, and then rejoice in the sympathy and gratitude which beam upon your last days from the improved condition of mankind.

The occasion does not require of me any particular account of the battle of the seventeenth of June, nor any detailed narrative of the events which immediately preceded it. These are familiarly known to all. In the progress of the great and interesting controversy, Massachusetts and the town of Boston had become early and marked objects of the displeasure of the British Parliament. This had been manifested in the act for altering the government of the Province, and in that for shutting up the port of Boston. Nothing sheds more honor on our early history, and nothing better shows how little the feelings and sentiments of the Colonies were known or regarded in England,

than the impression which these measures everywhere produced in America. It had been anticipated that while the other Colonies would be terrified by the severity of the punishment inflicted on Massachusetts, the other seaports would be governed by a mere spirit of gain; and that, as Boston was now cut off from all commerce, the unexpected advantage which this blow on her was calculated to confer on other towns would be greedily enjoyed. How miserably such reasoners deceived themselves! How little they knew of the depth, and the strength, and the intenseness of that feeling of resistance to illegal acts of power which possessed the whole American people! Everywhere the unworthy boon was rejected with scorn. The fortunate occasion was seized everywhere to show to the whole world that the Colonies were swayed by no local interest, no partial interest, no selfish interest. The temptation to profit by the punishment of Boston was strongest to our neighbors of Salem. Yet Salem was precisely the place where this miserable proffer was spurned in a tone of the most lofty self-respect and the most indignant patriotism. "We are deeply affected," said its inhabitants, "with the sense of our public calamities; but the miseries that are now rapidly hastening on our brethren in the capital of the Province greatly excite our commiseration. By shutting up the port of Boston some imagine that the course of trade might be turned hither, and to our benefit; but we must be dead to every idea of justice, lost to all feelings of humanity, could we indulge a thought to seize on wealth and raise our fortunes on the ruin of our suffering neighbors." These noble sentiments were not confined to our immediate vicinity. In that day of general affection and brotherhood, the blow given to Boston smote on every patriotic heart, from one

end of the country to the other. Virginia and the Carolinas, as well as Connecticut and New Hampshire, felt and proclaimed the cause to be their own. The Continental Congress, then holding its first session in Philadelphia, expressed its sympathy for the suffering inhabitants of Boston, and addresses were received from all quarters assuring them that the cause was a common one, and should be met by common efforts and common sacrifices. The Congress of Massachusetts responded to these assurances; and in an address to the Congress at Philadelphia, bearing the official signature, perhaps among the last of the immortal Warren, notwithstanding the severity of its suffering and the magnitude of the dangers which threatened it, it was declared that this Colony "is ready, at all times, to spend and to be spent in the cause of America."

But the hour drew nigh which was to put professions to the proof and to determine whether the authors of these mutual pledges were ready to seal them in blood. The tidings of Lexington and Concord had no sooner spread than it was universally felt that the time was at last come for action. A spirit pervaded all ranks, not transient, not boisterous, but deep, solemn, determined—

"Totamque infusa per artus
Mens agitat molem, et magno se corpore miscet."

War, on their own soil and at their own doors, was, indeed, a strange work to the yeomanry of New England; but their consciences were convinced of its necessity, their country called them to it and they did not withhold themselves from the perilous trial. The ordinary occupations of life were abandoned; the plow was stayed in the unfinished furrow; wives gave up their husbands, and mothers gave up their sons to the battles of a civil war. Death might come, in

honor, on the field; it might come, in disgrace, on the scaffold. For either and for both they were prepared. The sentiment of Quincy was full in their hearts. "Blandishments," said that distinguished son of genius and patriotism, "will not fascinate us, nor will threats of a halter intimidate; for, under God, we are determined that wheresoever, whensoever, or howsoever we shall be called to make our exit, we will die free men."

The seventeenth of June saw the four New England Colonies standing here, side by side, to triumph or to fall together; and there was with them from that moment to the end of the war, what I hope will remain with them forever—one cause, one country, one heart.

The battle of Bunker Hill was attended with the most important effects beyond its immediate result as a military engagement. It created at once a state of open, public war. There could now be no longer a question of proceeding against individuals as guilty of treason or rebellion. That fearful crisis was past. The appeal now lay to the sword, and the only question was whether the spirit and the resources of the people would hold out till the object should be accomplished. Nor were its general consequences confined to our own country. The previous proceedings of the Colonies, their appeals, resolutions, and addresses had made their cause known to Europe. Without boasting, we may say that in no age or country has the public cause been maintained with more force of argument, more power of illlustration, or more of that persuasion which excited feeling and elevated principal can alone bestow, than the Revolutionary State papers exhibit. These papers will forever deserve to be studied, not only for the spirit which they breathe, but for the ability with which they were written.

To this able vindication of their cause, the Colonies had now added a practical and severe proof of their own true devotion to it, and evidence also of the power which they could bring to its support. All now saw that if America fell, she would not fall without a struggle. Men felt sympathy and regard as well as surprise when they beheld these infant States, remote, unknown, unaided, encounter the power of England, and in the first considerable battle leave more of their enemies dead on the field, in proportion to the number of combatants, than they had recently known in the wars of Europe.

Information of these events circulating through Europe at length reached the ears of one who now hears me. He has not forgotten the emotion which the fame of Bunker Hill and the name of Warren excited in his youthful breast.

Sir, we are assembled to commemorate the establishment of great public principles of liberty, and to do honor to the distinguished dead. The occasion is too severe for eulogy to the living. But, sir, your interesting relation to this country, the peculiar circumstances which surround you and surround us, call on me to express the happiness which we derive from your presence and aid in this solemn commemoration.

Fortunate, fortunate man! with what measure of devotion will you not thank God for the circumstances of your extraordinary life! You are connected with both hemispheres and with two generations. Heaven saw fit to ordain that the electric spark of liberty should be conducted, through you, from the New World to the Old; and we, who are now here to perform this duty of patriotism, have all of us long ago received it in charge from our fathers to cherish your name and your virtues. You will

account it an instance of your good fortune, sir, that you crossed the seas to visit us at a time which enables you to be present at this solemnity. You now behold the field, the renown of which reached you in the heart of France, and caused a thrill in your ardent bosom. You see the lines of the little redoubt thrown up by the incredible diligence of Prescott; defended to the last extremity, by his lion-hearted valor; and within which the cornerstone of our monument has now taken its position. You see where Warren fell, and where Parker, Gardner, McCleary, Moore, and other early patriots fell with him. Those who survived that day, and whose lives have been prolonged to the present hour, are now around you. Some of them you have known in the trying scenes of the war. Behold! they now stretch forth their feeble arms to embrace you. Behold! they raise their trembling voices to invoke the blessing of God on you and yours forever.

Sir, you have assisted us in laying the foundation of this edifice. You have heard us rehearse, with our feeble commendation, the names of departed patriots. Sir, monuments and eulogy belong to the dead. We give them this day to Warren and his associates. On other occasions they have been given to your more immediate companions in arms, to Washington, to Greene, to Gates, Sullivan, and Lincoln. Sir, we have become reluctant to grant these, our highest and last honors, further. We would gladly hold them yet back from the little remnant of that immortal band. *"Serus in cælum redeas."* Illustrious as are your merits, yet far, oh, very far distant be the day when any inscription shall bear your name, or any tongue pronounce its eulogy!

The leading reflection to which this occasion seems to

invite us respects the great changes which have happened in the fifty years since the battle of Bunker Hill was fought. And it peculiarly marks the character of the present age that, in looking at these changes and in estimating their effect on our condition, we are obliged to consider, not what has been done in our own country only, but in others also. In these interesting times, while nations are making separate and individual advances in improvement, they make, too, a common progress; like vessels on a common tide, propelled by the gales at different rates, according to their several structure and management, but all moved forward by one mighty current beneath, strong enough to bear onward whatever does not sink beneath it.

A chief distinction of the present day is a community of opinions and knowledge among men, in different nations, existing in a degree heretofore unknown. Knowledge has, in our time, triumphed, and is triumphing over distance, over difference of languages, over diversity of habits, over prejudice, and over bigotry. The civilized and Christian world is fast learning the great lesson, that difference of nation does not imply necessary hostility, and that all contact need not be war. The whole world is becoming a common field for intellect to act in. Energy of mind, genius, power, wheresoever it exists, may speak out in any tongue, and the world will hear it. A great chord of sentiment and feeling runs through two continents, and vibrates over both. Every breeze wafts intelligence from country to country; every wave rolls it; all give it forth, and all in turn receive it. There is a vast commerce of ideas; there are marts and exchanges for intellectual discoveries, and a wonderful fellowship of those individual intelligences which make up the mind and opinion of the age. Mind is

the great lever of all things; human thought is the process by which human ends are ultimately answered; and the diffusion of knowledge, so astonishing in the last half century, has rendered innumerable minds, variously gifted by nature, competent to be competitors, or fellow-workers, on the theatre of intellectual operation.

From these causes, important improvements have taken place in the personal condition of individuals. Generally speaking, mankind are not only better fed and better clothed, but they are able also to enjoy more leisure; they possess more refinement and more self-respect. A superior tone of education, manners, and habits prevails. This remark, most true in its application to our own country, is also partly true when applied elsewhere. It is proved by the vastly augmented consumption of those articles of manufacture and of commerce which contribute to the comforts and the decencies of life—an augmentation which has far outrun the progress of population. And while the unexampled and almost incredible use of machinery would seem to supply the place of labor, labor still finds its occupation and its reward; so wisely has Providence adjusted men's wants and desires to their condition and their capacity.

Any adequate survey, however, of the progress made in the last half century, in the polite and the mechanic arts, in machinery and manufactures, in commerce and agriculture, in letters and in science, would require volumes. I must abstain wholly from these subjects, and turn, for a moment, to the contemplation of what has been done on the great question of politics and government. This is the master topic of the age; and during the whole fifty years, it has intensely occupied the thoughts

of men. The nature of civil government, its ends and uses, have been canvassed and investigated; ancient opinions attacked and defended; new ideas recommended and resisted by whatever power the mind of man could bring to the controversy. From the closet and the public halls the debate has been transferred to the field; and the world has been shaken by wars of unexampled magnitude, and the greatest variety of fortune. A day of peace has at length succeeded; and now that the strife has subsided, and the smoke cleared away, we may begin to see what has actuallly been done, permanently changing the state and condition of human society. And without dwelling on particular circumstances, it is most apparent that, from the before-mentioned causes of augmented knowledge and improved individual condition, a real, substantial, and important change has taken place, and is taking place, greatly beneficial, on the whole, to human liberty and human happiness.

The great wheel of political revolution began to move in America. Here its rotation was guarded, regular, and safe. Transferred to the other continent, from unfortunate but natural causes, it received an irregular and violent impulse; it whirled along with a fearful celerity, till at length, like the chariot wheels in the races of antiquity, it took fire from the rapidity of its own motion, and blazed onward, spreading conflagration and terror around.

We learn from the result of this experiment how fortunate was our own condition, and how admirably the character of our people was calculated for making the great example of popular governments. The possession of power did not turn the heads of the American people, for they had long been in the habit of exercising a great portion of self-control. Although the paramount author-

ity of the parent State existed over them, yet a large field of legislation had always been open to our Colonial assemblies. They were accustomed to representative bodies and the forms of free government; they understood the doctrine of the division of power among different branches and the necessity of checks on each. The character of our countrymen, moreover, was sober, moral, and religious; and there was little in the change to shock their feelings of justice and humanity, or even to disturb an honest prejudice. We had no domestic throne to overturn, no privileged orders to cast down, no violent changes of property to encounter. In the American Revolution, no man sought or wished for more than to defend and enjoy his own. None hoped for plunder or for spoil. Rapacity was unknown to it; the axe was not among the instruments of its accomplishment; and we all know that it could not have lived a single day under any well-founded imputation of possessing a tendency adverse to the Christian religion.

It need not surprise us that, under circumstances less auspicious, political revolutions elsewhere, even when well intended, have terminated differently. It is, indeed, a great achievement, it is the master-work of the world, to establish governments entirely popular, on lasting foundations; nor is it easy, indeed, to introduce the popular principle at all into governments to which it has been altogether a stranger. It cannot be doubted, however, that Europe has come out of the contest, in which she has been so long engaged, with greatly superior knowledge, and, in many respects, a highly improved condition. Whatever benefit has been acquired is likely to be retained, for it consists mainly in the acquisition of more enlightened ideas. And although kingdoms and provinces may be wrested from the hands that hold

them, in the same manner they were obtained; although ordinary and vulgar power may, in human affairs, be lost as it has been won, yet it is the glorious prerogative of the empire of knowledge, that what it gains it never loses. On the contrary, it increases by the multiple of its own power; all its ends become means; all its attainments help to new conquests. Its whole abundant harvest is but so much seed wheat, and nothing has ascertained, and nothing can ascertain, the amount of ultimate product.

Under the influence of this rapidly increasing knowledge, the people have begun, in all forms of government, to think and to reason on affairs of state. Regarding government as an institution for the public good, they demand a knowledge of its operations and a participation in its exercise. A call for the representative system, wherever it is not enjoyed, and where there is already intelligence enough to estimate its value, is perseveringly made. Where men may speak out, they demand it; where the bayonet is at their throats, they pray for it.

When Louis XIV. said: "I am the State," he expressed the essence of the doctrine of unlimited power. By the rules of that system, the people are disconnected from the State; they are its subjects; it is their lord. These ideas, founded in the love of power, and long supported by the excess and the abuse of it, are yielding in our age to other opinions; and the civilized world seems at last to be proceeding to the conviction of that fundamental and manifest truth, that the powers of government are but a trust, and that they cannot be lawfully exercised but for the good of the community. As knowledge is more and more extended, this conviction becomes more and more general. Knowledge, in truth, is the great sun in the firmament. Life and

power are scattered with all its beams. The prayer of the Grecian combatant, when enveloped in unnatural clouds and darkness, is the appropriate political supplication for the people of every country not yet blessed with free institutions:

> "Dispel this cloud, the light of heaven restore;
> Give me to see—and Ajax asks no more."

We may hope that the growing influence of enlightened sentiments will promote the permanent peace of the world. Wars, to maintain family alliances, to uphold or to cast down dynasties, to regulate successions to thrones, which have occupied so much room in the history of modern times, if not less likely to happen at all, will be less likely to become general and involve many nations, as the great principle shall be more and more established, that the interest of the world is peace, and its first great statute, that every nation possesses the power of establishing a government for itself. But public opinion has attained also an influence over governments which do not admit the popular principle into their organization. A necessary respect for the judgment of the world operates, in some measure, as a control over the most unlimited forms of authority. It is owing, perhaps, to this truth, that the interesting struggle of the Greeks has been suffered to go on so long, without a direct interference, either to wrest that country from its present masters, and add it to other powers, or to execute the system of pacification by force, and, with united strength, lay the neck of Christian and civilized Greece at the foot of the barbarian Turk. Let us thank God that we live in an age when something has influence besides the bayonet, and when the sternest authority does not venture to encounter

the scorching power of public reproach. Any attempt of the kind I have mentioned should be met by one universal burst of indignation; the air of the civilized world ought to be made too warm to be comfortably breathed by any who would hazard it.

It is, indeed, a touching reflection, that while, in the fulness of our country's happiness, we rear this monument to her honor, we look for instruction in our undertaking, to a country which is now in fearful contest, not for works of art or memorials of glory, but for her own existence. Let her be assured that she is not forgotten in the world; that her efforts are applauded, and that constant prayers ascend for her success. And let us cherish a confident hope for her final triumph. If the true spark of religious and civil liberty be kindled, it will burn. Human agency cannot extinguish it. Like the earth's central fire, it may be smothered for a time; the ocean may overwhelm it; mountains may press it down; but its inherent and unconquerable force will heave both the ocean and the land, and at some time or another, in some place or another, the volcano will break out and flame up to heaven.

Among the great events of the half-century, we must reckon, certainly, the revolution of South America; and we are not likely to overrate the importance of that revolution, either to the people of the country itself or to the rest of the world. The late Spanish Colonies, now independent States, under circumstances less favorable, doubtless, than attended our own Revolution, have yet successfully commenced their national existence. They have accomplished the great object of establishing their independence; they are known and acknowledged in the world; and, although in regard to their systems of government, their sen-

timents on religious toleration, and their provisions for public instruction, they may have yet much to learn, it must be admitted that they have risen to the condition of settled and established States more rapidly than could have been reasonably anticipated. They already furnish an exhilarating example of the difference between free governments and despotic misrule. Their commerce at this moment creates a new activity in all the great marts of the world. They show themselves able by an exchange of commodities to bear a useful part in the intercourse of nations. A new spirit of enterprise and industry begins to prevail; all the great interests of society receive a salutary impulse; and the progress of information not only testifies to an improved condition, but constitutes itself the highest and most essential improvement.

When the battle of Bunker Hill was fought, the existence of South America was scarcely felt in the civilized world. The thirteen little Colonies of North America habitually called themselves the "Continent." Borne down by Colonial subjugation, monopoly, and bigotry, these vast regions of the South were hardly visible above the horizon. But in our day there hath been, as it were, a new creation. The Southern Hemisphere emerges from the sea. Its lofty mountains begin to lift themselves into the light of heaven; its broad and fertile plains stretch out in beauty to the eye of civilized man and at the mighty being of the voice of political liberty, the waters of darkness retire.

And now let us indulge an honest exultation in the conviction of the benefit which the example of our country has produced and is likely to produce on human freedom and human happiness. And let us endeavor to comprehend in all its magnitude and to feel in all its importance the part

assigned to us in the great drama of human affairs. We are placed at the head of the system of representative and popular governments. Thus far our example shows that such governments are compatible, not only with respectability and power, but with repose, with peace, with security of personal rights, with good laws and a just administration.

We are not propagandists. Wherever other systems are preferred, either as being thought better in themselves or as better suited to existing conditions, we leave the preference to be enjoyed. Our history hitherto proves, however, that the popular form is practicable and that, with wisdom and knowledge, men may govern themselves; and the duty incumbent on us is to preserve the consistency of this cheering example and take care that nothing may weaken its authority with the world. If in our case the representative system ultimately fail, popular governments must be pronounced impossible. No combination of circumstances more favorable to the experiment can ever be expected to occur. The last hopes of mankind, therefore, rest with us; and if it should be proclaimed that our example had become an argument against the experiment, the knell of popular liberty would be sounded throughout the earth.

These are incitements to duty; but they are not suggestions of doubt. Our history and our condition, all that is gone before us and all that surrounds us, authorize the belief that popular governments, though subject to occasional variations, perhaps not always for the better in form, may yet in their general character be as durable and permanent as other systems. We know, indeed, that in our country any other is impossible. The principle of free governments adheres to the American soil. It is bedded in it—immovable as its mountains.

And let the sacred obligations which have devolved on this generation and on us sink into our hearts. Those are daily dropping from among us who established our liberty and our government. The great trust now descends to new hands. Let us apply ourselves to that which is presented to us as our appropriate object. We can win no laurels in a war for independence. Earlier and worthier hands have gathered them all. Nor are there places for us by the side of Solon, and Alfred, and other founders of States. Our fathers have filled them. But there remains to us a great duty of defence and preservation; and there is opened to us also a noble pursuit to which the spirit of the times strongly invites us. Our proper business is improvement. Let our age be the age of improvement. In a day of peace let us advance the arts of peace and the works of peace. Let us develop the resources of our land, call forth its powers, build up its institutions, promote all its great interests, and see whether we also, in our day and generation, may not perform something worthy to be remembered. Let us cultivate a true spirit of union and harmony. In pursuing the great objects which our condition points out to us, let us act under a settled conviction, and a habitual feeling that these twenty-four States are one country. Let our conceptions be enlarged to the circle of our duties. Let us extend our ideas over the whole of the vast field in which we are called to act. Let our object be our country, our whole country, and nothing but our country. And by the blessing of God may that country itself become a vast and splendid monument, not of oppression and terror, but of wisdom, of peace, and of liberty, upon which the world may gaze with admiration, forever.

AT PLYMOUTH IN 1820

FROM THE DISCOURSE IN COMMEMORATION OF THE FIRST SETTLEMENT OF NEW ENGLAND, DELIVERED AT PLYMOUTH, DECEMBER 22, 1820

THERE may be, and there often is, indeed, a regard for ancestry, which nourishes only a weak pride; as there is also a care for posterity, which only disguises a habitual avarice, or hides the workings of a low and grovelling vanity. But there is also a moral and philosophical respect for our ancestors, which elevates the character and improves the heart. Next to the sense of religious duty and moral feeling, I hardly know what should bear with stronger obligation on a liberal and enlightened mind than a consciousness of alliance with excellence which is departed; and a consciousness, too, that in its acts and conduct, and even in its sentiments and thoughts, it may be actively operating on the happiness of those who come after it. Poetry is found to have few stronger conceptions, by which it would affect or overwhelm the mind, than those in which it presents the moving and speaking image of the departed dead to the senses of the living. This belongs to poetry, only because it is congenial to our nature. Poetry is, in this respect, but the handmaid of true philosophy and morality; it deals with us as human beings, naturally reverencing those whose visible connection with this state of existence is severed, and who may yet exercise we know not what sympathy with ourselves; and when it carries us forward also, and shows us the long-continued result of all the good we do, in the prosperity of those who follow us,

till it bears us from ourselves, and absorbs us in an intense interest for what shall happen to the generations after us—it speaks only in the language of our nature, and affects us with sentiments which belong to us as human beings.

Standing in this relation to our ancestors and our posterity, we are assembled on this memorable spot, to perform the duties which that relation and the present occasion impose upon us. We have come to this Rock, to record here our homage for our Pilgrim Fathers; our sympathy in their sufferings; our gratitude for their labors; our admiration of their virtues; our veneration for their piety; and our attachment to those principles of civil and religious liberty which they encountered the dangers of the ocean, the storms of heaven, the violence of savages, disease, exile, and famine, to enjoy and establish. And we would leave here also, for the generations which are rising up rapidly to fill our places, some proof that we have endeavored to transmit the greater inheritance unimpaired; that in our estimate of public principles and private virtue, in our veneration of religion and piety, in our devotion to religious and civil liberty, in our regard to whatever advances human knowledge or improves happiness, we are not altogether unworthy of our origin. . . .

The hours of this day are rapidly flying, and this occasion will soon be passed. Neither we nor our children can expect to behold its return. They are in the distant regions of futurity; they exist only in the all-creating power of God, who shall stand here a hundred years hence, to trace, through us, their descent from the Pilgrims, and to survey, as we have now surveyed, the progress of their country during the lapse of a century. We would anticipate their concurrence with us in our sentiments of deep regard for our common ancestors. We would anticipate and partake the

pleasure with which they will then recount the steps of New England's advancement. On the morning of that day, although it will not disturb us in our repose, the voice of acclamation and gratitude, commencing on the Rock of Plymouth, shall be transmitted through millions of the sons of the Pilgrims, till it lose itself in the murmurs of the Pacific seas.

We would leave for the consideration of those who shall then occupy our places some proof that we hold the blessings transmitted from our fathers in just estimation; some proof of our attachment to the cause of good government and of civil and religious liberty; some proof of a sincere and ardent desire to promote everything which may enlarge the understandings and improve the hearts of men. And when, from the long distance of a hundred years, they shall look back upon us, they shall know at least that we possessed affections, which, running backward and warming with gratitude for what our ancestors have done for our happiness, run forward also to our posterity, and meet them with cordial salutation, ere yet they have arrived on the shore of being.

Advance, then, ye future generations! We would hail you, as you rise in your long succession, to fill the places which we now fill, and to taste the blessings of existence where we are now passing, and soon shall have passed, our own human duration. We bid you welcome to this pleasant land of the fathers. We bid you welcome to the healthful skies and the verdant fields of New England. We greet your accession to the great inheritance which we have enjoyed. We welcome you to the blessings of good government and religious liberty. We welcome you to the treasures of science and the delights of learning. We welcome

you to the transcendent sweets of domestic life, to the happiness of kindred, and parents, and children. We welcome you to the immeasurable blessings of rational existence, the immortal hope of Christianity, and the light of everlasting truth!

JOHN ADAMS

FROM A DISCOURSE IN COMMEMORATION OF THE LIVES AND SERVICES OF JOHN ADAMS AND THOMAS JEFFERSON, FANEUIL HALL, BOSTON, AUGUST 2, 1826

THE eloquence of Mr. Adams resembled his general character, and formed, indeed, a part of it. It was bold, manly, and energetic; and such the crisis required. When public bodies are to be addressed on momentous occasions, when great interests are at stake, and strong passions excited, nothing is valuable in speech further than as it is connected with high intellectual and moral endowments. Clearness, force and earnestness are the qualities which produce conviction. True eloquence, indeed, does not consist in speech. It cannot be brought from far. Labor and learning may toil for it, but they will toil in vain. Words and phrases may be marshalled in every way, but they cannot compass it. It must exist in the man, in the subject, and in the occasion. Affected passion, intense expression, the pomp of declamation, all may aspire to it; they cannot reach it. It comes, if it come at all, like the outbreaking of a fountain from the earth, or the bursting forth of volcanic fires, with spontaneous, original, native force. The graces taught in the schools, the costly ornaments and studied contrivances of speech, shock and disgust men,

when their own lives, and the fate of their wives, their children, and their country, hang on the decision of the hour. Then words have lost their power, rhetoric is vain, and all elaborate oratory contemptible. Even genius itself then feels rebuked and subdued, as in the presence of higher qualities. Then patriotism is eloquent; then self-devotion is eloquent. The clear conception, outrunning the deductions of logic, the high purpose, the firm resolve, the dauntless spirit, speaking on the tongue, beaming from the eye, informing every feature, and urging the whole man onward, right onward to his object—this, this is eloquence; or rather, it is something greater and higher than all eloquence—it is action, noble, sublime, godlike action.

In July, 1776, the controversy had passed the stage of argument. An appeal had been made to force, and opposing armies were in the field. Congress, then, was to decide whether the tie which had so long bound us to the parent State was to be severed at once, and severed forever. All the Colonies had signified their resolution to abide by this decision, and the people looked for it with the most intense anxiety. And surely, fellow citizens, never, never were men called to a more important political deliberation. If we contemplate it from the point where they then stood, no question could be more full of interest; if we look at it now, and judge of its importance by its effects, it appears of still greater magnitude.

Let us, then, bring before us the assembly, which was about to decide a question thus big with the fate of empire. Let us open their doors and look in upon their deliberations. Let us survey the anxious and careworn countenances, let us hear the firm-toned voices, of this band of patriots.

Hancock presides over the solemn sitting; and one of

those not yet prepared to pronounce for absolute independence is on the floor, and is urging his reasons for dissenting from the Declaration.

"Let us pause! This step, once taken, cannot be retraced. This resolution, once passed, will cut off all hope of reconciliation. If success attend the arms of England, we shall then be no longer Colonies, with charters and with privileges; these will all be forfeited by this act; and we shall be in the condition of other conquered people, at the mercy of the conquerors. For ourselves, we may be ready to run the hazard; but are we ready to carry the country to that length? Is success so probable as to justify it? Where is the military, where the naval power, by which we are to resist the whole strength of the arm of England —for she will exert that strength to the utmost? Can we rely on the constancy and perseverance of the people? or will they not act as the people of other countries have acted, and, wearied with a long war, submit, in the end, to a worse oppression? While we stand on our old ground, and insist on redress of greivances, we know we are right, and are not answerable for consequences. Nothing, then, can be imputed to us. But if we now change our object, carry our pretensions further, and set up for absolute independence, we shall lose the sympathy of mankind. We shall no longer be defending what we possess, but struggling for something which we never did possess, and which we have solemnly and uniformly disclaimed all intention of pursuing, from the very outset of the troubles. Abandoning thus our old ground, of resistance only to arbitrary acts of oppression, the nations will believe the whole to have been mere pretence, and they will look on us, not as injured, but as ambitious subjects. I shudder before this responsibility.

It will be on us, if, relinquishing the ground on which we have stood so long, and stood so safely, we now proclaim independence, and carry on the war for that object, while these cities burn, these pleasant fields whiten and bleach with the bones of their owners, and these streams run blood. It will be upon us, it will be upon us, if, failing to maintain this unseasonable and ill-judged Declaration, a sterner despotism, maintained by military power, shall be established over our posterity, when we ourselves, given up and exhausted, a harassed, a misled people, shall have expiated our rashness and atoned for our presumption on the scaffold."

It was for Mr. Adams to reply to arguments like these. We know his opinions, and we know his character. He would commence with his accustomed directness and earnestness.

"Sink or swim, live or die, survive or perish, I give my hand and my heart to this vote. It is true, indeed, that in the beginning we aimed not at independence. But there's a Divinity which shapes our ends. The injustice of England has driven us to arms; and, blinded to her own interest for our good, she has obstinately persisted, till independence is now within our grasp. We have but to reach forth to it, and it is ours. Why, then, should we defer the Declaration? Is any man so weak as now to hope for a reconciliation with England, which shall leave either safety to the country and its liberties, or safety to his own life and his own honor? Are not you, sir, who sit in that chair—is not he, our venerable colleague near you—are you not both already the proscribed and predestined objects of punishment and vengeance? Cut off from all hope of royal clemency, what are you, what can you be, while the power of England

remains, but outlaws? If we postpone independence, do we mean to carry on, or to give up, the war? Do we mean to submit to the measures of Parliament, Boston Port bill and all? Do we mean to submit, and consent that we ourselves shall be ground to powder, and our country and its right trodden down in the dust? I know we do not mean to submit. We never shall submit. Do we intend to violate that most solemn obligation ever entered into by men, that plighting, before God, of our sacred honor to Washington, when, putting him forth to incur the dangers of war, as well as the political hazards of the times, we promised to adhere to him, in every extremity, with our fortunes and our lives? I know there is not a man here who would not rather see a general conflagration sweep over the land, or an earthquake sink it, than one jot or tittle of that plighted faith fall to the ground. For myself, having, twelve months ago, in this place, moved you, that George Washington be appointed commander of the forces raised, or to be raised, for defence of American liberty, may my right hand forget her cunning, and my tongue cleave to the roof of my mouth, if I hesitate or waver in the support I give him.

"The war, then, must go on. We must fight it through. And if the war must go on, why put off longer the Declaration of Independence? That measure will strengthen us. It will give us character abroad. The nations will then treat with us, which they never can do while we acknowledge ourselves subjects, in arms against our sovereign. Nay, I maintain that England herself will sooner treat for peace with us on the footing of independence, than consent, by repealing her acts, to acknowledge that her whole conduct toward us has been a course of injustice

and oppression. Her pride will be less wounded by submitting to that course of things which now predestinates our independence, than by yielding the points in controversy to her rebellious subjects. The former she would regard as the result of fortune; the latter she would feel as her own deep disgrace. Why then, why then, sir, do we not as soon as possible change this from a civil to a national war? And since we must fight it through, why not put ourselves in a state to enjoy all the benefits of victory, if we gain the victory?

"If we fail it can be no worse for us. But we shall not fail. The cause will raise up armies; the cause will create navies. The people, the people, if we are true to them, will carry us, and will carry themselves, gloriously, through this struggle. I care not how fickle other people have been found. I know the people of these Colonies, and I know that resistance to British aggression is deep and settled in their hearts and cannot be eradicated. Every Colony, indeed, has expressed its willingness to follow, if we but take the lead. Sir, the Declaration will inspire the people with increased courage. Instead of a long and bloody war for the restoration of privileges, for redress of grievances, for chartered immunities, held under a British king, set before them the glorious object of entire independence, and it will breathe into them anew the breath of life. Read this Declaration at the head of the army; every sword will be drawn from its scabbard, and the solemn vow uttered, to maintain it, or to perish on the bed of honor. Publish it from the pulpit; religion will approve it, and the love of religious liberty will cling round it, resolved to stand with it, or fall with it. Send it to the public halls; proclaim it there; let them hear it who heard the first roar of the enemy's cannon; let

them see it who saw their brothers and their sons fall on the field of Bunker Hill, and in the streets of Lexington and Concord, and the very walls will cry out in its support.

"Sir, I know the uncertainty of human affairs, but I see, I see clearly, through this day's business. You and I, indeed, may rue it. We may not live to the time when this Declaration shall be made good. We may die; die Colonists; die slaves; die, it may be, ignominiously and on the scaffold. Be it so. Be it so. If it be the pleasure of Heaven that my country shall require the poor offering of my life, the victim shall be ready, at the appointed hour of sacrifice, come when that hour may. But while I do live, let me have a country, or at least the hope of a country, and that a free country.

"But whatever may be our fate, be assured, be assured that this Declaration will stand. It may cost treasure, and it may cost blood; but it will stand, and it will richly compensate for both. Through the thick gloom of the present, I see the brightness of the future, as the sun in heaven. We shall make this a glorious, an immortal day. When we are in our graves, our children will honor it. They will celebrate it with thanksgiving, with festivity, with bonfires, and illuminations. On its annual return they will shed tears, copious, gushing tears, not of subjection and slavery, not of agony and distress, but of exultation, of gratitude, and of joy. Sir, before God, I believe the hour is come. My judgment approves this measure, and my whole heart is in it. All that I have, and all that I am, and all that I hope, in this life, I am now ready here to stake upon it; and I leave off as I began, that live or die, survive or perish, I am for the Declaration. It is my living sentiment, and

by the blessing of God it shall be my dying sentiment, Independence now, and Independence forever."

And so that day shall be honored, illustrious prophet and patriot! so that day shall be honored, and as often as it returns, thy renown shall come along with it, and the glory of thy life, like the day of thy death, shall not fail from the remembrance of men.

It would be unjust, fellow citizens, on this occasion, while we express our veneration for him who is the immediate subject of these remarks, were we to omit a most respectful, affectionate, and grateful mention of those other great men, his colleagues, who stood with him, and with the same spirit, the same devotion, took part in the interesting transaction. Hancock, the proscribed Hancock, exiled from his home by a military governor, cut off by proclamation from the mercy of the crown—Heaven reserved for him the distinguished honor of putting this great question to the vote, and of writing his own name first, and most conspicuously, on that parchment which spoke defiance to the power of the crown of England. There, too, is the name of that other proscribed patriot, Samuel Adams, a man who hungered and thirsted for the independence of his country, who thought the Declaration halted and lingered, being himself not only ready, but eager, for it, long before it was proposed; a man of the deepest sagacity, the clearest foresight, and the profoundest judgment in men. And there is Gerry, himself among the earliest and the foremost of the patriots, found, when the battle of Lexington summoned them to common counsels, by the side of Warren; a man who lived to serve his country at home and abroad, and to die in the second place in the government. There, too,

is the inflexible, the upright, the Spartan character, Robert Treat Paine. He also lived to serve his country through the struggle, and then withdrew from her councils, only that he might give his labors and his life to his native State, in another relation. These names, fellow citizens, are the treasures of the Commonwealth; and they are treasures which grow brighter by time.

ON THE MURDER OF JOSEPH WHITE

I VERY much regret that it should have been thought necessary to suggest to you that I am brought here to "hurry you against the law and beyond the evidence." I hope I have too much regard for justice, and too much respect for my own character, to attempt either; and were I to make such an attempt, I am sure that in this court nothing can be carried against the law, and that gentlemen, intelligent and just as you are, are not, by any power, to be hurried beyond the evidence. Though I could well have wished to shun this occasion, I have not felt at liberty to withhold my professional assistance, when it is supposed that I may be in some degree useful in investigating and discovering the truth respecting this most extraordinary murder. It has seemed to be a duty incumbent on me, as on every other citizen, to do my best and my utmost to bring to light the perpetrators of this crime. Against the prisoner at the bar, as an individual, I cannot have the slightest prejudice. I would not do him the smallest injury or injustice. But I do not affect to be in-

different to the discovery and the punishment of this deep guilt. I cheerfully share in the opprobrium, how great soever it may be, which is cast on those who feel and manifest an anxious concern that all who had a part in planning, or a hand in executing, this deed of midnight assassination, may be brought to answer for their enormous crime at the bar of public justice.

Gentlemen, it is a most extraordinary case. In some respects, it has hardly a precedent anywhere; certainly none in our New England history. This bloody drama exhibited no suddenly excited, ungovernable rage. The actors in it were not surprised by any lion-like temptation springing upon their virtue, and overcoming it, before resistance could begin. Nor did they do the deed to glut savage vengeance, or satiate long-settled and deadly hate. It was a cool, calculating, money-making murder. It was all "hire and salary, not revenge." It was the weighing of money against life; the counting out of so many pieces of silver against so many ounces of blood.

An aged man, without an enemy in the world, in his own house, and in his own bed, is made the victim of a butcherly murder, for mere pay. Truly, here is a new lesson for painters and poets. Whoever shall hereafter draw the portrait of murder, if he will show it as it has been exhibited, where such example was last to have been looked for, in the very bosom of our New England society, let him not give it the grim visage of Moloch, the brow knitted by revenge, the face black with settled hate, and the bloodshot eye emitting livid fires of malice. Let him draw, rather, a decorous, smooth-faced, bloodless demon; a picture in repose, rather than in action; not so much an example of human nature in its depravity, and in its par-

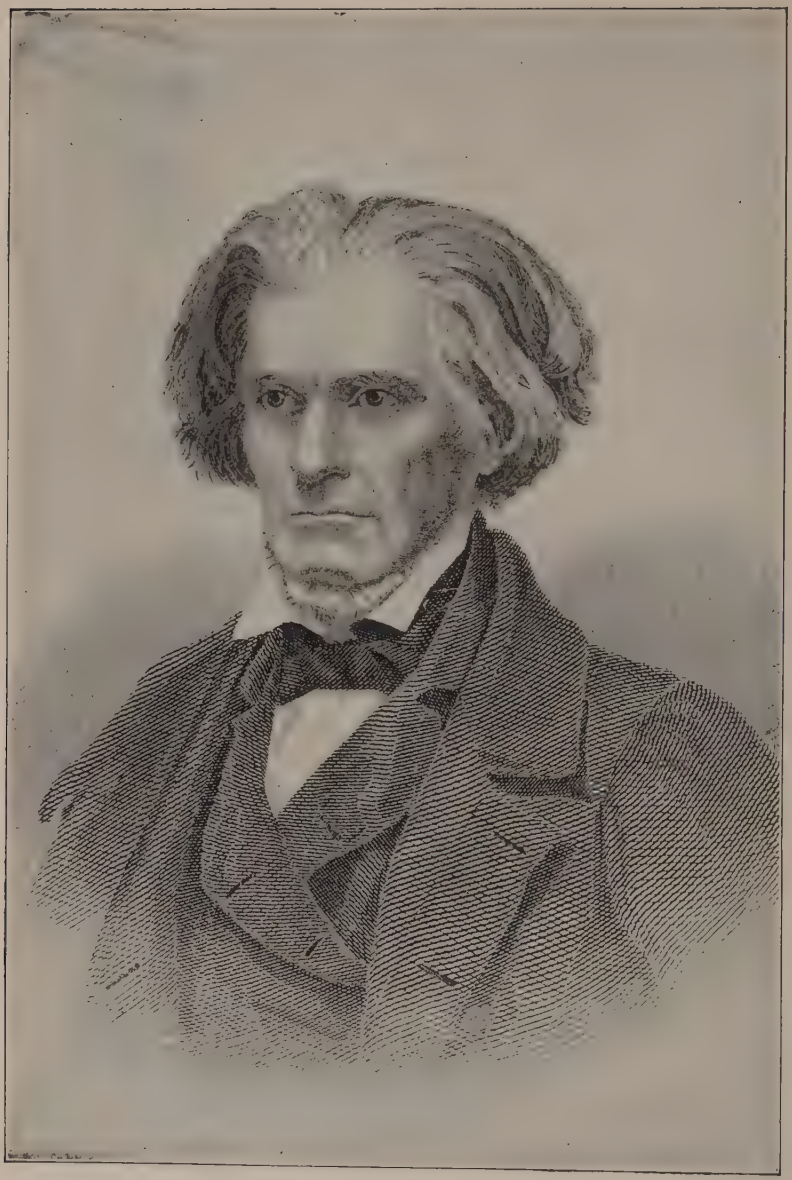
oxysms of crime, as an infernal being, a fiend, in the ordinary display and development of his character.

The deed was executed with a degree of self-possession and steadiness equal to the wickedness with which it was planned. The circumstances now clearly in evidence spread out the whole scene before us. Deep sleep had fallen on the destined victim, and on all beneath his roof. A healthful old man, to whom sleep was sweet, the first sound slumbers of the night held him in their soft but strong embrace. The assassin enters, through the window already prepared, into an unoccupied apartment. With noiseless foot he paces the lonely hall, half lighted by the moon; he winds up the ascent of the stairs, and reaches the door of the chamber. Of this, he moves the lock, by soft and continued pressure, till it turns on its hinges without noise; and he enters, and beholds his victim before him. The room is uncommonly open to the admission of light. The face of the innocent sleeper is turned from the murderer, and the beams of the moon, resting on the gray locks of his aged temple, show him where to strike. The fatal blow is given! and the victim passes, without a struggle or a motion, from the repose of sleep to the repose of death! It is the assassin's purpose to make sure work; and he plies the dagger, though it is obvious that life has been destroyed by the blow of the bludgeon. He even raises the aged arm, that he may not fail in his aim at the heart, and replaces it again over the wounds of the poniard! To finish the picture, he explores the wrist for the pulse! He feels for it, and ascertains that it beats no longer! It is accomplished. The deed is done. He retreats, retraces his steps to the window, passes out through it as he came in, and escapes. He has done the murder. No eye has seen

him, no ear has heard him. The secret is his own, and it is safe!

Ah! gentlemen, that was a dreadful mistake. Such a secret can be safe nowhere. The whole creation of God has neither nook nor corner where the guilty can bestow it, and say it is safe. Not to speak of that Eye which pierces through all disguises, and beholds everything as in the splendor of noon, such secrets of guilt are never safe from detection, even by men. True it is, generally speaking, that "murder will out." True it is, that Providence hath so ordained, and doth so govern things, that those who break the great law of Heaven by shedding man's blood seldom succeed in avoiding discovery. Especially, in a case exciting so much attention as this, discovery must come, and will come, sooner or later. A thousand eyes turn at once to explore every man, everything, every circumstance, connected with the time and place; a thousand ears catch every whisper; a thousand excited minds intensely dwell on the scene, shedding all their light, and ready to kindle the slightest circumstance into a blaze of discovery. Meantime the guilty soul cannot keep its own secret. It is false to itself; or rather it feels an irresistible impulse of conscience to be true to itself. It labors under its guilty possession, and knows not what to do with it. The human heart was not made for the residence of such an inhabitant. It finds itself preyed on by a torment, which it dares not acknowledge to God or man. A vulture is devouring it, and it can ask no sympathy or assistance, either from heaven or earth. The secret which the murderer possesses soon comes to possess him; and, like the evil spirits of which we read, it overcomes him, and leads him withersoever it will. He feels it beat-

ing at his heart, rising to his throat, and demanding disclosure. He thinks the whole world sees it in his face, reads it in his eyes, and almost hears its workings in the very silence of his thoughts. It has become his master. It betrays his discretion, it breaks down his courage, it conquers his prudence. When suspicions from without begin to embarrass him, and the net of circumstances to entangle him, the fatal secret struggles with still greater violence to burst forth. It must be confessed, it will be confessed; there is no refuge from confession but suicide, and suicide is confession.



JOHN C. CALHOUN

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JOHN CALDWELL CALHOUN, LL. D., a notable American statesman, author, and with Webster and Clay one of the foremost of the three great debaters of his time, was born in Abbeville Co., S. C., March 18, 1782, and died at Washington, D. C., March 31, 1850. After graduating with high honors at Yale College, he studied law, and presently found the opportunity to enter political life by denouncing England's right of search on the high seas and urging war with that country in the State general assembly of 1809, and later in the Federal Congress, to which, in 1811, he was elected. In the latter body he led the War Democrats of the time, and in 1817 became Secretary of War in Monroe's administration. From 1825 to 1832, he was Vice-president of the United States, meanwhile becoming a free-trader, a stout defender of slavery and the institutions of the South, and took strong ground in defence of State sovereignty and State rights. In his advocacy of the latter and of the doctrine of Nullification, he took part in preparing the document known as the "South Carolina Exposition," issued in 1829, and which had the endorsement also of Virginia, Georgia, and Alabama. This document declared that any State can annul and make void such Federal laws as it may deem unconstitutional. This doctrine he afterward defended in the Senate, of which body he was a member from 1832 to 1843. South Carolina, moreover, practically made use of the principle enunciated by Calhoun in its action regarding the tariff laws of the period, though Jackson, by his firmness and patriotism, doomed it to miscarriage. In 1844–45, he became Secretary of State in President Tyler's Cabinet, and was instrumental in bringing about the annexation of Texas. After this he resumed his seat in the Senate, remaining a member of it until his death, and holding the first place among its debaters. His writings, which include a "Disquisition on Government," and an essay "On the Constitution and Government of the United States," were collected and published in 1854. See also a monograph in the American Statesmen Series, by H. Von Holst.

SPEECH ON THE SLAVERY QUESTION

DELIVERED IN THE UNITED STATES SENATE, MARCH 4, 1850

I HAVE, Senators, believed from the first that the agitation of the subject of slavery would, if not prevented by some timely and effective measure, end in disunion. Entertaining this opinion, I have, on all proper occasions, endeavored to call the attention of both the two great parties which divide the country to adopt some measure to prevent so great a disaster, but without success. The agitation has been permitted to proceed with almost no attempt to resist it, until it has reached a point when it can no longer be disguised or denied that the Union is in danger. You have thus had forced upon you the greatest and the gravest question that can ever come under your consideration — How can the Union be preserved?

To give a satisfactory answer to this mighty question, it is indispensable to have an accurate and thorough knowledge of the nature and the character of the cause by which the Union is endangered. Without such knowledge it is impossible to pronounce with any certainty by what measure it can be saved; just as it would be impossible for a physician to pronounce in the case of some dangerous disease, with any certainty, by what remedy the patient could be saved, without similar knowledge of the nature and character of the cause which produced it. The first question, then, presented for consideration in the investigation I propose to make in order to obtain such knowledge is — What is it that has endangered the Union?

To this question there can be but one answer,—that the immediate cause is the almost universal discontent which pervades all the States composing the southern section of the Union. This widely extended discontent is not of recent origin. It commenced with the agitation of the slavery question and has been increasing ever since. The next question, going one step further back, is — What has caused this widely diffused and almost universal discontent?

It is a great mistake to suppose, as is by some, that it originated with demagogues who excited the discontent with the intention of aiding their personal advancement, or with the disappointed ambition of certain politicians who resorted to it as the means of retrieving their fortunes. On the contrary, all the great political influences of the section were arrayed against excitement, and exerted to the utmost to keep the people quiet. The great mass of the people of the South were divided, as in the other section, into Whigs and Democracts. The leaders and the presses of both parties in the South were very solicitous to prevent excitement and to preserve quiet; because it was seen that the effects of the former would necessarily tend to weaken, if not destroy, the political ties which united them with their respective parties in the other section.

Those who know the strength of party ties will readily appreciate the immense force which this cause exerted against agitation and in favor of preserving quiet. But, great as it was, it was not sufficient to prevent the widespread discontent which now pervades the section.

No; some cause far deeper and more powerful than the one supposed must exist, to account for discontent so wide and deep. The question then recurs — What is the cause of this discontent? It will be found in the belief of the people

of the southern States, as prevalent as the discontent itself, that they cannot remain, as things now are, consistently with honor and safety, in the Union. The next question to be considered is — What has caused this belief?

One of the causes is, undoubtedly, to be traced to the long-continued agitation of the slave question on the part of the North, and the many aggressions which they have made on the rights of the South during the time. I will not enumerate them at present, as it will be done hereafter in its proper place.

There is another lying back of it — with which this is intimately connected — that may be regarded as the great and primary cause. This is to be found in the fact that the equilibrium between the two sections in the government as it stood when the constitution was ratified and the government put in action has been destroyed. At that time there was nearly a perfect equilibrium between the two, which afforded ample means to each to protect itself against the aggression of the other; but, as it now stands, one section has the exclusive power of controlling the government, which leaves the other without any adequate means of protecting itself against its encroachment and oppression. To place this subject distinctly before you, I have, Senators, prepared a brief statistical statement showing the relative weight of the two sections in the government under the first census of 1790 and the last census of 1840.

According to the former, the population of the United States—including Vermont, Kentucky, and Tennessee, which then were in their incipient condition of becoming States, but were not actually admitted — amounted to 3,929,827. Of this number the northern States had 1,997,899, and the southern 1,952,072, making a difference of only 45,827 in

favor of the former States. The number of States, including Vermont, Kentucky, and Tennessee, was sixteen; of which eight, including Vermont, belonging to the northern section, and eight, including Kentucky and Tennessee, to the southern,—making an equal division of the States between the two sections under the first census. There was a small preponderance in the House of Representatives and in the Electoral College in favor of the northern, owing to the fact that, according to the provisions of the constitution, in estimating federal numbers five slaves count but three; but it was too small to affect sensibly the perfect equilibrium which, with that exception, existed at the time. Such was the equality of the two sections when the States composing them agreed to enter into a federal union. Since then the equilibrium between them has been greatly disturbed.

According to the last census the aggregate population of the United States amounted to 17,063,357, of which the northern section contained 9,728,920, and the southern 7,334,437, making a difference in round numbers of 2,400,000. The number of States had increased from sixteen to twenty-six, making an addition of ten States. In the meantime the position of Delaware had become doubtful as to the section to which she properly belonged. Considering her as neutral, the northern States will have thirteen and the southern States twelve, making a difference in the Senate of two senators in favor of the former. According to the apportionment under the census of 1840, there were two hundred and twenty-three members of the House of Representatives, of which the northern States had one hundred and thirty-five, and the southern States (considering Delaware as neutral) eighty-seven, making a difference in favor of the former in the House of Representatives of forty-eight. The difference

in the Senate of two members, added to this, gives to the North in the Electoral College a majority of fifty. Since the census of 1840, four States have been added to the Union, —Iowa, Wisconsin, Florida, and Texas. They leave the difference in the Senate as it was when the census was taken; but add two to the side of the North in the House, making the present majority in the House in its favor fifty, and in the Electoral College fifty-two.

The result of the whole is to give the northern section a predominance in every department of the government, and thereby concentrate in it the two elements which constitute the federal government: a majority of States, and a majority of their population, estimated in federal numbers. Whatever section concentrates the two in itself possesses the control of the entire government.

But we are just at the close of the sixth decade and the commencement of the seventh. The census is to be taken this year, which must add greatly to the decided preponderance of the North in the House of Representatives and in the Electoral College. The prospect is, also, that a great increase will be added to its present preponderance in the Senate, during the period of the decade, by the addition of new States. Two territories, Oregon and Minnesota, are already in progress, and strenuous efforts are making to bring in three additional States from the territory recently conquered from Mexico; which, if successful, will add three other States in a short time to the northern section, making five States, and increasing the present number of its States from fifteen to twenty, and of its senators from thirty to forty.

On the contrary, there is not a single territory in progress in the southern section, and no certainty that any additional State will be added to it during the decade. The prospect

then is, that the two sections in the Senate, should the efforts now made to exclude the South from the newly acquired territories succeed, will stand, before the end of the decade, twenty northern States to fourteen southern (considering Delaware as neutral), and forty northern senators to twenty-eight southern. This great increase of senators, added to the great increase of members of the House of Representatives and the Electoral College on the part of the North, which must take place under the next decade, will effectually and irretrievably destroy the equilibrium which existed when the government commenced.

Had this destruction been the operation of time without the interference of government, the South would have had no reason to complain; but such was not the fact. It was caused by the legislation of this government, which was appointed as the common agent of all and charged with the protection of the interests and security of all.

The legislation by which it has been effected may be classed under three heads.

The first is that series of acts by which the South has been excluded from the common territory belonging to all the States as members of the federal Union—which have had the effect of extending vastly the portion allotted to the northern section, and restricting within narrow limits the portion left the South.

The next consists in adopting a system of revenue and disbursements by which an undue proportion of the burden of taxation has been imposed upon the South, and an undue proportion of its proceeds appropriated to the North; and the last is a system of political measures by which the original character of the government has been radically changed. I propose to bestow upon each of these, in the order they

stand, a few remarks, with the view of showing that it is owing to the action of this government that the equilibrium between the two sections has been destroyed, and the whole powers of the system centred in a sectional majority.

The first of the series of acts by which the South was deprived of its due share of the Territories originated with the confederacy which preceded the existence of this government. It is to be found in the provision of the Ordinance of 1787. Its effect was to exclude the South entirely from that vast and fertile region which lies between the Ohio and the Mississippi rivers, now embracing five States and one Territory. The next of the series is the Missouri Compromise, which excluded the South from that large portion of Louisiana which lies north of 36° 30′, excepting what is included in the State of Missouri. The last of the series excluded the South from the whole of the Oregon Territory. All these, in the slang of the day, were what are called slave Territories, and not free soil; that is, Territories belonging to slaveholding powers and open to the immigration of masters with their slaves.

By these several acts the South was excluded from 1,238,025 square miles — an extent of country considerably exceeding the entire valley of the Mississippi. To the South was left the portion of the Territory of Louisiana lying south of 36° 30′, and the portion north of it included in the State of Missouri, with the portion lying south of 36° 30′, including the States of Louisiana and Arkansas, and the territory lying west of the latter and south of 36° 30′, called the Indian country. These, with the Territory of Florida, now the State, make, in the whole, 283,503 square miles. To this must be added the territory acquired with Texas. If the whole should be added to the southern section it would make

an increase of 325,520, which would make the whole left to the South 609,023. But a large part of Texas is still in contest between the two sections, which leaves it uncertain what will be the real extent of the portion of territory that may be left to the South.

I have not included the territory recently acquired by the treaty with Mexico. The North is making the most strenuous efforts to appropriate the whole to herself, by excluding the South from every foot of it. If she should succeed, it will add to that from which the South has already been excluded 526,078 square miles, and would increase the whole which the North has appropriated to herself to 1,764,023, not including the portion that she may succeed in excluding us from in Texas. To sum up the whole, the United States, since they declared their independence, have acquired 2,373,046 square miles of territory, from which the North will have excluded the South, if she should succeed in monopolizing the newly acquired territories, about three fourths of the whole, leaving to the South but about one fourth.

Such is the first and great cause that has destroyed the equilibrium between the two sections in the government.

The next is the system of revenue and disbursements which has been adopted by the government. It is well known that the government has derived its revenue mainly from duties on imports. I shall not undertake to show that such duties must necessarily fall mainly on the exporting States, and that the South, as the great exporting portion of the Union, has in reality paid vastly more than her due proportion of the revenue; because I deem it unnecessary, as the subject has on so many occasions been fully discussed. Nor shall I, for the same reason, undertake to show that a far greater portion of the revenue has been disbursed at the North, than

its due share; and that the joint effect of these causes has been to transfer a vast amount from South to North, which, under an equal system of revenue and disbursements, would not have been lost to her. If to this be added that many of the duties were imposed, not for revenue, but for protection, — that is, intended to put money, not in the treasury, but directly into the pocket of the manufacturers,— some conception may be formed of the immense amount which in the long course of sixty years has been transferred from South to North. There are no data by which it can be estimated with any certainty; but it is safe to say that it amounts to hundreds of millions of dollars. Under the most moderate estimate it would be sufficient to add greatly to the wealth of the North, and thus greatly increase her population by attracting immigration from all quarters to that section.

This, combined with the great primary cause, amply explains why the North has acquired a preponderance in every department of the government by its disproportionate increase of population and States. The former, as has been shown, has increased, in fifty years, 2,400,000 over that of the South. This increase of population during so long a period is satisfactorily accounted for by the number of immigrants, and the increase of their descendants, which have been attracted to the northern section from Europe and the South, in consequence of the advantages derived from the causes assigned. If they had not existed — if the South had retained all the capital which has been extracted from her by the fiscal action of the government; and if it had not been excluded by the Ordinance of 1787 and the Missouri Compromise, from the region lying between the Ohio and the Mississippi rivers, and between the Mississippi and the Rocky Mountains north of 36° 30′ — it scarcely admits of

a doubt that it would have divided the immigration with the North, and by retaining her own people would have at least equalled the North in population under the census of 1840, and probably under that about to be taken. She would also, if she had retained her equal rights in those territories, have maintained an equality in the number of States with the North, and have preserved the equilibrium between the two sections that existed at the commencement of the government. The loss, then, of the equilibrium is to be attributed to the action of this government.

But while these measures were destroying the equilibrium between the two sections, the action of the government was leading to a radical change in its character, by concentrating all the power of the system in itself. The occasion will not permit me to trace the measures by which this great change has been consummated. If it did, it would not be difficult to show that the process commenced at an early period of the government; and that it proceeded almost without interruption, step by step, until it absorbed virtually its entire powers; but without going through the whole process to establish the fact it may be done satisfactorily by a very short statement.

That the government claims, and practically maintains, the right to decide in the last resort as to the extent of its powers, will scarcely be denied by any one conversant with the political history of the country. That it also claims the right to resort to force to maintain whatever power it claims, against all opposition, is equally certain. Indeed it is apparent, from what we daily hear, that this has become the prevailing and fixed opinion of a great majority of the community. Now, I ask, what limitation can possibly be placed upon the powers of a government claiming and exercising

such rights? And, if none can be, how can the separate governments of the States maintain and protect the powers reserved to them by the constitution — or the people of the several States maintain those which are reserved to them, and among others, the sovereign powers by which they ordained and established, not only their separate State constitutions and governments, but also the constitution and government of the United States? But, if they have no constitutional means of maintaining them against the right claimed by this government, it necessarily follows that they hold them at its pleasure and discretion, and that all the powers of the system are in reality concentrated in it. It also follows that the character of the government has been changed in consequence, from a federal republic, as it originally came from the hands of its framers, into a great national consolidated democracy. It has indeed, at present, all the characteristics of the latter, and not one of the former, although it still retains its outward form.

The result of the whole of those causes combined is that the North has acquired a decided ascendancy over every department of this government, and through it a control over all the powers of the system. A single section governed by the will of the numerical majority has now, in fact, the control of the government and the entire powers of the system. What was once a constitutional federal republic is now converted, in reality, into one as absolute as that of the autocrat of Russia, and as despotic in its tendency as any absolute government that ever existed.

As, then, the North has the absolute control over the government, it is manifest that on all questions between it and the South, where there is a diversity of interests, the interest of the latter will be sacrificed to the former, however

oppressive the effects may be; as the South possesses no means by which it can resist, through the action of the government. But if there was no question of vital importance to the South, in reference to which there was a diversity of views between the two sections, this state of things might be endured without the hazard of destruction to the South. But such is not the fact. There is a question of vital importance to the southern section, in reference to which the views and feelings of the two sections are as opposite and hostile as they can possibly be.

I refer to the relation between the two races in the southern section, which constitutes a vital portion of her social organization. Every portion of the North entertains views and feelings more or less hostile to it. Those most opposed and hostile regard it as a sin, and consider themselves under the most sacred obligation to use every effort to destroy it.

Indeed, to the extent that they conceive that they have power, they regard themselves as implicated in the sin, and responsible for not suppressing it by the use of all and every means. Those less opposed and hostile regard it as a crime — an offence against humanity, as they call it; and, although not so fanatical, feel themselves bound to use all efforts to effect the same object; while those who are least opposed and hostile regard it as a blot and a stain on the character of what they call the " nation," and feel themselves accordingly bound to give it no countenance or support. On the contrary, the southern section regards the relation as one which cannot be destroyed without subjecting the two races to the greatest calamity, and the section to poverty, desolation, and wretchedness; and accordingly they feel bound by every consideration of interest and safety to defend it.

This hostile feeling on the part of the North towards the

social organization of the South long lay dormant, but it only required some cause to act on those who felt most intensely that they were responsible for its continuance, to call it into action. The increasing power of this government, and of the control of the Northern section over all its departments, furnished the cause. It was this which made an impression on the minds of many that there was little or no restraint to prevent the government from doing whatever it might choose to do. This was sufficient of itself to put the most fanatical portion of the North in action, for the purpose of destroying the existing relation between the two races in the South.

The first organized movement towards it commenced in 1835. Then, for the first time, societies were organized, presses established, lecturers sent forth to excite the people of the North, and incendiary publications scattered over the whole South, through the mail. The South was thoroughly aroused. Meetings were held everywhere, and resolutions adopted, calling upon the North to apply a remedy to arrest the threatened evil, and pledging themselves to adopt measures for their own protection if it was not arrested. At the meeting of Congress, petitions poured in from the North, calling upon Congress to abolish slavery in the District of Columbia, and to prohibit what they called the internal slave-trade between the States — announcing at the same time that their ultimate object was to abolish slavery, not only in the District, but in the States and throughout the Union. At this period the number engaged in the agitation was small, and possessed little or no personal influence.

Neither party in Congress had at that time any sympathy with them or their cause. The members of each party presented their petitions with great reluctance. Nevertheless, small and contemptible as the party then was, both of the

great parties of the North dreaded them. They felt that, though small, they were organized in reference to a subject which had a great and a commanding influence over the Northern mind. Each party, on that account, feared to oppose their petitions, lest the opposite party should take advantage of the one that might do so, by favoring them. The effect was that both united in insisting that the petitions should be received, and that Congress should take jurisdiction over the subject.

To justify their course, they took the extraordinary ground that Congress was bound to receive petitions on every subject, however objectionable they might be, and whether they had, or had not, jurisdiction over the subject. These views prevailed in the House of Representatives and partially in the Senate; and thus the party succeeded in their first movements, in gaining what they proposed — a position in Congress from which agitation could be extended over the whole Union. This was the commencement of the agitation which has ever since continued, and which, as is now acknowledged, has endangered the Union itself.

As for myself, I believed at that early period, if the party that got up the petitions should succeed in getting Congress to take jurisdiction, that agitation would follow, and that it would in the end, if not arrested, destroy the Union. I then so expressed myself in debate, and called upon both parties to take grounds against assuming jurisdiction; but in vain. Had my voice been heeded, and had Congress refused to take jurisdiction, by the united votes of all parties, the agitation which followed would have been prevented, and the fanatical zeal that gives impulse to the agitation, and which has brought us to our present perilous condition, would have become extinguished from the want of fuel to feed the flame.

That was the time for the North to have shown her devotion to the Union; but, unfortunately, both of the great parties of that section were so intent on obtaining or retaining party ascendancy that all other considerations were overlooked or forgotten.

What has since followed are but natural consequences. With the success of their first movement this small fanatical party began to acquire strength, and with that to become an object of courtship to both the great parties. The necessary consequence was a further increase of power, and a gradual tainting of the opinions of both of the other parties with their doctrines until the infection has extended over both; and the great mass of the population of the North, who, whatever may be their opinion of the original abolition party, which still preserves its distinctive organization, hardly ever fail, when it comes to acting, to co-operate in carrying out their measures.

With the increase of their influence they extended the sphere of their action. In a short time after the commencement of their first movement they had acquired sufficient influence to induce the legislatures of most of the northern States to pass acts which in effect abrogated the clause of the constitution that provides for the delivery up of fugitive slaves. Not long after, petitions followed to abolish slavery in forts, magazines, and dockyards, and all other places where Congress had exclusive power of legislation. This was followed by petitions and resolutions of legislatures of the northern States, and popular meetings, to exclude the southern States from all territories acquired, or to be acquired, and to prevent the admission of any State hereafter into the Union, which, by its constitution, does not prohibit slavery. And Congress is invoked to do all this expressly with the

view to the final abolition of slavery in the States. That has been avowed to be the ultimate object from the beginning of the agitation until the present time; and yet the great body of both parties of the North, with the full knowledge of the fact, although disavowing the abolitionists, have co-operated with them in almost all their measures.

Such is a brief history of the agitation as far as it has yet advanced. Now I ask, Senators, what is there to prevent its further progress until it fulfills the ultimate end proposed, unless some decisive measure should be adopted to prevent it?

Has any one of the causes, which has added to its increase from its original small and contemptible beginning until it has attained its present magnitude, diminished in force?

Is the original cause of the movement — that slavery is a sin, and ought to be suppressed — weaker now than at the commencement? Or is the abolition party less numerous or influential, or have they less influence with, or control over, the two great parties of the North in elections? Or has the South greater means of influencing or controlling the movements of this government now than it had when the agitation commenced.

To all these questions but one answer can be given: No — no — no. The very reverse is true. Instead of being weaker, all the elements in favor of agitation are stronger now than they were in 1835, when it first commenced, while all the elements of influence on the part of the South are weaker.

Unless something decisive is done, I again ask, what is to stop this agitation before the great and final object at which it aims — the abolition of slavery in the States — is consummated? Is it, then, not certain that if something is not done to arrest it, the South will be forced to choose between aboli-

tion and secession? Indeed, as events are now moving, it will not require the South to secede in order to dissolve the Union. Agitation will of itself effect it, of which its past history furnishes abundant proof — as I shall next proceed to show.

It is a great mistake to suppose that disunion can be effected by a single blow. The cords which bind these States together in one common Union are far too numerous and powerful for that. Disunion must be the work of time. It is only through a long process, and successively, that the cords can be snapped until the whole fabric falls asunder. Already the agitation of the slavery question has snapped some of the most important, and has greatly weakened all the others, as I shall proceed to show.

The cords that bind the States together are not only many, but various in character. Some are spiritual or ecclesiastical; some political; others social. Some appertain to the benefit conferred by the Union, and others to the feeling of duty and obligation.

The strongest of those of a spiritual and ecclesiastical nature consisted in the unity of the great religious denominations, all of which originally embraced the whole Union. All these denominations, with the exception, perhaps, of the Catholics, were organized very much upon the principle of our political institutions. Beginning with smaller meetings corresponding with the political divisions of the country, their organization terminated in one great central assemblage corresponding very much with the character of Congress.

At these meetings the principal clergymen and lay members of the respective denominations from all parts of the Union met to transact business relating to their common concerns. It was not confined to what appertained to the doc-

trines and discipline of the respective denominations, but extended to plans for disseminating the Bible, establishing missions, distributing tracts — and of establishing presses for the publication of tracts, newspapers, and periodicals, with a view of diffusing religious information — and for the support of their respective doctrines and creeds. All this combined contributed greatly to strengthen the bonds of the Union. The ties which held each denomination together formed a strong cord to hold the whole Union together, but, powerful as they were, they have not been able to resist the explosive effect of slavery agitation.

The first of these cords which snapped under its explosive force was that of the powerful Methodist Episcopal Church. The numerous and strong ties which held it together are all broken, and its unity is gone. They now form separate churches; and, instead of that feeling of attachment and devotion to the interests of the whole church which was formerly felt, they are now arrayed into two hostile bodies, engaged in litigation about what was formerly their common property.

The next cord that snapped was that of the Baptists — one of the largest and most respectable of the denominations. That of the Presbyterian is not entirely snapped, but some of its strands have given way. That of the Episcopal Church is the only one of the four great Protestant denominations which remains unbroken and entire.

The strongest cord of a political character consists of the many and powerful ties that have held together the two great parties which have, with some modifications, existed from the beginning of the government. They both extended to every portion of the Union, and strongly contributed to hold all its parts together. But this powerful cord has fared no

better than the spiritual. It resisted for a long time the explosive tendency of the agitation, but has finally snapped under its force — if not entirely, in a great measure. Nor is there one of the remaining cords which has not been greatly weakened. To this extent the Union has already been destroyed by agitation, in the only way it can be, by sundering and weakening the cords which bind it together.

If the agitation goes on, the same force, acting with increased intensity, as has been shown, will finally snap every cord, when nothing will be left to hold the States together except force. But surely that can with no propriety of language be called a Union when the only means by which the weaker is held connected with the stronger portion is force. It may, indeed, keep them connected; but the connection will partake much more of the character of subjugation on the part of the weaker to the stronger than the union of free, independent, and sovereign States in one confederation, as they stood in the early stages of the government, and which only is worthy of the sacred name of Union.

Having now, Senators, explained what it is that endangers the Union, and traced it to its cause, and explained its nature and character, the question again recurs — How can the Union be saved? To this I answer, there is but one way by which it can be, and that is by adopting such measures as will satisfy the States belonging to the Southern section that they can remain in the Union consistently with their honor and their safety. There is, again, only one way by which this can be effected, and that is by removing the causes by which this belief has been produced. Do this, and discontent will cease, harmony and kind feelings between the sections be restored, and every apprehension of danger to the Union removed. The question, then, is — How can this be done?

But, before I undertake to answer this question, I propose to show by what the Union cannot be saved.

It cannot, then, be saved by eulogies on the Union, however splendid or numerous. The cry of "Union, Union, the glorious Union!" can no more prevent disunion than the cry of "Health, health, glorious health!" on the part of the physician, can save a patient lying dangerously ill. So long as the Union, instead of being regarded as a protector, is regarded in the opposite character by not much less than a majority of the States, it will be in vain to attempt to conciliate them by pronouncing eulogies on it.

Besides, this cry of Union comes commonly from those whom we cannot believe to be sincere. It usually comes from our assailants. But we cannot believe them to be sincere; for, if they loved the Union, they would necessarily be devoted to the constitution. It made the Union,—and to destroy the constitution would be to destroy the Union. But the only reliable and certain evidence of devotion to the constitution is to abstain, on the one hand, from violating it, and to repel, on the other, all attempts to violate it. It is only by faithfully performing these high duties that the constitution can be preserved, and with it the Union.

But how stands the profession of devotion to the Union by our assailants, when brought to this test? Have they abstained from violating the constitution? Let the many acts passed by the northern States to set aside and annul the clause of the constitution providing for the delivery up of fugitive slaves answer. I cite this, not that it is the only instance (for there are many others), but because the violation in this particular is too notorious and palpable to be denied?

Again: Have they stood forth faithfully to repel viola-

tions of the constitution? Let their course in reference to the agitation of the slavery question, which was commenced and has been carried on for fifteen years, avowedly for the purpose of abolishing slavery in the States — an object all acknowledged to be unconstitutional — answer. Let them show a single instance, during this long period, in which they have denounced the agitators or their attempts to effect what is admitted to be unconstitutional, or a single measure which they have brought forward for that purpose. How can we, with all these facts before us, believe that they are sincere in their profession of devotion to the Union, or avoid believing their profession is but intended to increase the vigor of their assaults and to weaken the force of our resistance?

Nor can we regard the profession of devotion to the Union, on the part of those who are not our assailants, as sincere, when they pronounce eulogies upon the Union, evidently with the intent of charging us with disunion, without uttering one word of denunciation against our assailants. If friends of the Union, their course should be to unite with us in repelling these assaults and denouncing the authors as enemies of the Union. Why they avoid this and pursue the course they do, it is for them to explain.

Nor can the Union be saved by invoking the name of the illustrious Southerner whose mortal remains repose on the western bank of the Potomac. He was one of us — a slaveholder and a planter. We have studied his history and find nothing in it to justify submission to wrong. On the contrary, his great fame rests on the solid foundation that, while he was careful to avoid doing wrong to others, he was prompt and decided in repelling wrong. I trust that in this respect we profited by his example.

Nor can we find anything in his history to deter us from seceding from the Union should it fail to fulfil the objects for which it was instituted, by being permanently and hopelessly converted into the means of oppressing instead of protecting us. On the contrary, we find much in his example to encourage us should we be forced to the extremity of deciding between submission and disunion

There existed then, as well as now, a union — that between the parent country and her then colonies. It was a union that had much to endear it to the people of the colonies. Under its protecting and superintending care the colonies were planted and grew up and prospered through a long course of years, until they became populous and wealthy. Its benefits were not limited to them. Their extensive agricultural and other productions gave birth to a flourishing commerce which richly rewarded the parent country for the trouble and expense of establishing and protecting them. Washington was born and grew up to manhood under that union. He acquired his early distinction in its service, and there is every reason to believe that he was devotedly attached to it. But his devotion was a rational one. He was attached to it, not as an end, but as a means to an end. When it failed to fulfil its end, and, instead of affording protection, was converted into the means of oppressing the colonies, he did not hesitate to draw his sword and head the great movement by which that union was forever severed and the independence of these States established. This was the great and crowning glory of his life, which has spread his fame over the whole globe and will transmit it to the latest posterity.

Nor can the plan proposed by the distinguished senator from Kentucky, nor that of the administration, save the Union. I shall pass by, without remark, the plan proposed

by the senator, and proceed directly to the consideration of that of the administration. I, however, assure the distinguished and able senator that in taking this course no disrespect whatever is intended to him or his plan. I have adopted it because so many senators of distinguished abilities, who were present when he delivered his speech and explained his plan, and who were fully capable to do justice to the side they support, have replied to him.

The plan of the administration cannot save the Union, because it can have no effect whatever towards satisfying the States composing the southern section of the Union that they can, consistently with safety and honor, remain in the Union. It is, in fact, but a modification of the Wilmot Proviso. It proposes to effect the same object,—to exclude the South from all the territory acquired by the Mexican treaty. It is well known that the South is united against the Wilmot Proviso, and has committed itself by solemn resolutions to resist should it be adopted. Its opposition is not to the name, but that which it proposes to effect. That, the southern States hold to be unconstitutional, unjust, inconsistent with their equality as members of the common Union, and calculated to destroy irretrievably the equilibrium between the two sections.

These objections equally apply to what, for brevity, I will call the Executive Proviso. There is no difference between it and the Wilmot except in the mode of effecting the object; and in that respect I must say that the latter is much the least objectionable. It goes to its object openly, boldly, and distinctly. It claims for Congress unlimited power over the Territories, and proposes to assert it over Territories acquired from Mexico, by a positive prohibition of slavery.

Not so the Executive Proviso. It takes an indirect course,

and in order to elude the Wilmot Proviso, and thereby avoid encountering the united and determined resistance of the South, it denies, by implication, the authority of Congress to legislate for the Territories, and claims the right as belonging exclusively to the inhabitants of the Territories. But to effect the object of excluding the South, it takes care, in the meantime, to let in immigrants freely from the northern States and all other quarters except from the South, which it takes special care to exclude by holding up to them the danger of having their slaves liberated under the Mexican laws. The necessary consequence is to exclude the South from the Territory just as effectually as would the Wilmot Proviso. The only difference in this respect is, that what one proposes to effect directly and openly, the other proposes to effect indirectly and covertly. . . .

Having now shown what cannot save the Union, I return to the question with which I commenced,—How can the Union be saved? There is but one way by which it can with any certainty; and that is by a full and final settlement, on the principle of justice, of all the questions at issue between the two sections. The South asks for justice, simple justice, and less she ought not to take. She has no compromise to offer but the constitution, and no concession or surrender to make. She has already surrendered so much that she has little left to surrender. Such a settlement would go to the root of the evil, and remove all cause of discontent, by satisfying the South that she could remain honorably and safely in the Union, and thereby restore the harmony and fraternal feelings between the sections which existed anterior to the Missouri agitation. Nothing else can, with any certainty, finally and forever settle the question at issue, terminate agitation, and save the Union.

But can this be done? Yes, easily; not by the weaker party, for it can of itself do nothing — not even protect itself — but by the stronger. The North has only to will it to accomplish it — to do justice by conceding to the South an equal right in the acquired territory, and to do her duty by causing the stipulations relative to fugitive slaves to be faithfully fulfilled — to cease the agitation of the slave question, and to provide for the insertion of a provision in the constitution, by an amendment, which will restore to the South, in substance, the power she possessed of protecting herself before the equilibrium between the sections was destroyed by the action of this government. There will be no difficulty in devising such a provision — one that will protect the South, and which at the same time will improve and strengthen the government instead of impairing and weakening it.

But will the North agree to this? It is for her to answer the question. But, I will say, she cannot refuse if she has half the love of the Union which she professes to have, or without justly exposing herself to the charge that her love of power and aggrandizement is far greater than her love of the Union. At all events, the responsibility of saving the Union rests on the North, and not on the South. The South cannot save it by any act of hers, and the North may save it without any sacrifice whatever, unless to do justice and to perform her duties under the constitution should be regarded by her as a sacrifice.

It is time, Senators, that there should be an open and manly avowal on all sides as to what is intended to be done. If the question is not now settled, it is uncertain whether it ever can hereafter be; and we, as the representatives of the States of this Union regarded as governments, should come to

a distinct understanding as to our respective views, in order to ascertain whether the great questions at issue can be settled or not. If you, who represent the stronger portion, cannot agree to settle them on the broad principle of justice and duty, say so; and let the States we both represent agree to separate and part in peace.

If you are unwilling we should part in peace, tell us so: and we shall know what to do when you reduce the question to submission or resistance. If you remain silent, you will compel us to infer by your acts what you intend. In that case California will become the test question. If you admit her under all the difficulties that oppose her admission, you compel us to infer that you intend to exclude us from the whole of the acquired Territories, with the intention of destroying irretrievably the equilibrium between the two sections. We should be blind not to perceive in that case that your real objects are power and aggrandizement, and infatuated, not to act accordingly.

I have now, Senators, done my duty in expressing my opinions fully, freely, and candidly on this solemn occasion. In doing so I have been governed by the motives which have governed me in all the stages of the agitation of the slavery question since its commencement. I have exerted myself during the whole period to arrest it, with the intention of saving the Union if it could be done; and if it could not, to save the section where it has pleased Providence to cast my lot, and which I sincerely believe has justice and the constitution on its side. Having faithfully done my duty to the best of my ability, both to the Union and my section, throughout this agitation, I shall have the consolation, let what will come, that I am free from all responsibility.

LEWIS CASS

LEWIS CASS, American statesman and soldier, was born at Exeter, N. H., Oct. 29, 1782, and died at Detroit, Mich., June 17, 1866. Studying law he began, in 1802, the practice of his profession at Zanesville, O. Entering the army at the opening of the second war with England, he served in Canada under General Hull and was taken prisoner. After his release he was raised to the rank of brigadier-general, and settled in what was then called Michigan Territory, and in 1814 became its Governor for a period of sixteen years. In 1831, he was appointed Secretary of War, was sent as minister to France in 1836, and while abroad was instrumental in preventing France from joining the "quintuple alliance," designed to enforce English claims to right of search on the high seas. Resigning his post in 1842, he returned home, and from 1844 to 1857 was Senator from Michigan, and in 1848 an unsuccessful candidate for the Presidency. He entered Buchanan's cabinet in 1857 as Secretary of State, but resigned that position in 1860, owing to the President's refusal to re-inforce the garrison of Fort Sumter. His political career was marked alike by success and popularity. He inclined strongly toward the pro-slavery party until the outbreak of the Civil War, in 1861, but after that he warmly supported the Union cause. He was the author of "An Inquiry respecting the History, Traditions, and Languages of the Indians in the United States" (1826); and "France, Its King, Court, and Government" (1840). His life has been written by at least three biographers.

ON THE SPIRIT OF THE AGE

DELIVERED BEFORE THE ASSOCIATION OF THE ALUMNI OF HAMILTON COLLEGE, AUGUST 25, 1830

THIS is not an age of speculation, but of action. Knowledge is spreading from nation to nation, bringing all within the sphere of its operation. Its immediate tendency is to reduce the artificial distinctions which time and power have created, and to establish a common standard of virtue and intelligence. By this standard princes and people must be judged. We cannot be idle spectators of these efforts and their effects. We are connected with other nations by ties of intercourse not easily severed; and we are ourselves deeply interested in the operation of

those causes which can meliorate the condition of mankind, either in their social, political, or moral relations; which can add stability to our institutions, prosperity to our country, contentment to our citizens. And of all these causes the progress of knowledge is the life-preserving principle; not its advancement merely in the various branches of human investigation, whether active or speculative, but still more its general diffusion among all classes of all nations.

And it may not be unprofitable in itself, nor unsuitable to the present occasion, briefly to examine the consequences which have resulted, and are yet to result, from the application of this great moral power. We shall find that it is operating with resistless energy upon the political institutions, the social state, and the intellectual condition of mankind.

And I propose succinctly to review the effects it has already produced upon these great departments of life, and to survey the prospect which it offers for the future; and then to consider the duty and importance of promoting its operations by all the means in our power, and particularly by an enlarged and vigorous system of education. If any observations can place in bolder relief the value of education or the consequence of the establishments devoted to its acquisition, imperfectly as the task may be executed they may not be wholly uninteresting to you.

Upon this foundation the great fabric of freedom must rest; and more fortunate than those who erected a monument of folly upon the plains of Shinar, we may hope that it will be a tower of refuge for our country should the fountains of power be broken up and descend upon us.

The golden age of the poets is the iron age of govern-

ments. The relative duties of protection and submission are slowly learned, and it was not until after the lapse of ages and the progress of society that rulers and people perceived, if power in the hands of a few were the means, the benefit of all was the object.

An ancient historian, who wrote when the fortunes and intellect of Rome were the brightest, while speaking of the ascendency gained by Egyptian priests, an ascendency which held the monarch in captivity without granting freedom to the people, remarks that "it was indeed strange that the king should not be left at liberty in regard to his daily food; but it was still more extraordinary that he could not punish any man to gratify his humor or passion." Such sentiments indicate but too clearly the notions then entertained of the kingly office.

But as the great mass of mankind is instructed, and public opinion enlightened, a moral force is exerted which governments dare not resist. The schoolmaster is a more powerful antagonist than the soldier, and the alphabet a more efficient weapon than the bayonet. The nations of Christendom are members of one great family. Such is the intercourse of commerce and science that the proceedings of every government are observed, discussed, and judged throughout the civilized world. If a hostile gun is fired upon the Danube, the echo is heard upon the Mississippi. If the Egyptian, reversing the tide of ancient conquest, plant the crescent upon the Parthenon, sweeping over the land of Miltiades and Aristides with a spirit of ruthless barbarism which leaves to Greece neither the evidence of her past civilization nor the hopes of her future, neither her monuments nor her children, her sufferings are felt and deplored wherever our countrymen have subdued the forest or reclaimed the prairie.

Where is the man so elevated as not to quail before this universal gaze? Even the wayward child of fortune who was insulated in his career and fate no less than in the scenes of his birth and death fell before the public opinion of Europe which he had despised and provoked. The banners of the Continental princes would never have crossed the Rhine had not the spirit of their people been roused; and among the remarkable events of that portentous era, when Europe armed itself against France, there was nothing which marked the aspect of the times more strongly than the zeal everywhere displayed by the people. They marched in the van of their governments, and actually forced their way to war.

A higher standard of public and political morals has been established by this general censorship. And if the hereditary rulers of the eastern hemisphere are not more virtuous than their predecessors, their conduct is more guarded; nor is public sentiment any longer outraged by scenes rivaling the profligacy of Tiberius in the island of Caprea.

In the diffusion of political information the periodical press is the great instrument of modern times. The wish of Archimedes is realized, and a place is found where the world can be moved. Only a century and a half has passed away since the introduction of newspapers, and during many years their progress was slow and doubtful. In their infancy there was little to commend them to public regard. They were mere chronicles of passing events, recording everything with equal gravity, whether trifling or important. There were no enlarged views, no interesting speculations, no elaborate discussions, political or statistical. But as they attained maturity their character gradually changed, and they became, what they now are, the repositories of all that is important in

the progress of human affairs, and of much that is valuable in science and literature.

Their duration is now beyond the reach of fraud or force. In India, in Iceland, in Australasia, at the Cape of Good Hope, in regions first known to history, and in those which history has yet to visit, these periodical messengers are sent abroad to instruct, to restrain, and to punish. Knowledge is diffused with certainty, promptness, and economy. The conduct of rulers is scrutinized, the course of their policy is investigated, a moving map of the world is spread before the community, and literature, science, and the arts are carried to the remotest verge of civilization. In republics they are the safeguards of freedom; in monarchies they are jealous sentinels, prompt to discern and fearless to announce approaching danger; and in all governments they are the nerves which convey sensation through the political body.

Benefits, when common, are rarely appreciated, and the natural elements around us are among the choicest blessings of life, which we enjoy without reflection, but which we could not lose without destruction. If the periodical press, with its rich treasures of intelligence and science, were struck from existence, we should then know how much we had possessed by feeling how much we had lost.

Had this great source of public instruction and information existed in the Old World, how different might have been its destiny and how rich the lessons of experience transmitted to us! How precious would be a newspaper printed at the epoch of some of those memorable events which have come down to us in "thoughts that breathe and words that burn." A gazette of Sparta or of Athens, when Xerxes was upon the Hellespont or Leonidas at Thermopylæ, would be a treasure far beyond the marble monuments which yet look out upon

the ruins around them. The hopes, the fears, the efforts, the sacrifices of Greece would be before us, not disguised in the impassioned strains of her poets, nor in the eloquent but partial narratives of her historians, but as they marked the approaching danger and the alterations of popular feeling. And with equal interest should we gaze upon a similar monument of the literature and fortunes of Rome when domestic discord or foreign armies shook her power but not her resolution; when her citizens retreated to the sacred mount or her great Carthaginian enemy swept her eagles from the field of Cannæ.

It is impossible to look upon those great events, familiar to us from infancy, but seen through a mirage which distorts while it magnifies, without being sensible of the absence of many of those peculiar traits which give life to the picture of modern times. The orators, statesmen, and philosophers, are actors upon a stage, dressed in theatrical costume, and performing the parts assigned them. But of their private lives, of their peculiar opinions and feelings, of the general state of society, and of the moving incidents which appealed to all and swayed all, little has been recorded and little can be known.

Of general facts we have enough, and more than enough. Armies and battles and victories are forever before us, as though we had nothing to learn but the splendor of conquest and the utter disregard in which human life was held. All that is wanting to complete our knowledge of antiquity, these publications would have furnished. We should have entered the private dwellings of those who, twenty centuries ago, were as anxious about the cares of this life as we are. Their domestic circles would have been open to us, their conjugal, and parental, and filial relations disclosed, and the whole

constitution of their society revealed. The meagre details of manners and customs now gleaned from the comic writers would be disregarded in the general view presented to us. Time would be annihilated, as the steam-engine is annihilating space; and nations as remote in age as in position would be brought together.

But these are advantages peculiar to the age in which we live. The invention of Cadmus still retains all its value, but it is almost the only debt which the diffusion of modern knowledge owes to the genius of antiquity. And when we recall the circumstances which formerly retarded the progress of letters we may well be surprised that so much was done for the great cause of literature; and that in history, in poetry, in elocution, the works which have descended to us yet excite the admiration of mankind. They are models for imitation rather than efforts to be equalled. The slow and expensive process by which alone manuscripts could be multiplied necessarily limited the circulation of works to the wealthier portion of society; and it is recorded that for three small treatises Plato paid a sum equal to sixteen hundred dollars of our money. When the field of fame was thus limited, only an ardent devotion to literature could stimulate to exertion. Greece indeed offered, in one of her institutions, a noble theatre for display; and when all that was wise, and learned, and venerable, through her confederated States, assembled at the Olympic games and listened to the poets and historians who recited their admirable productions, life could afford no reward more grateful or enduring.

In our own country we may attribute the general progress of political information to the introduction of periodical publications and to the admirable system of posts by which they are distributed to every portion of the republic. Our country

is intersected in all directions by routes along which the depositaries of intelligence are conveyed. From the Lakes to the Gulf of Mexico, and from the Penobscot to the Missouri, these avenues of knowledge are pouring out their rich treasures before the community.

The tenant of the remotest log cabin upon the very verge of civilization is within the reach of newspapers recording the passing history of the world. The able debate which at the last session of Congress fixed the eyes of the nation upon the Senate was watched with equal anxiety in every part of the land. The talents and opinions of those who mingled in the controversy were as well known upon the frontiers as at the capitol. The grave questions of constitutional law, so elaborately discussed, furnished topics of conversation and argument throughout the confederacy. This general spirit of inquiry, co-operating with the facility afforded for its indulgence, renders the whole body of our citizens spectators of the proceedings of the government. The walls of the capitol are in effect broken down, and the national representatives perform their duties upon a vast arena where their measures are all visible to those who gave, and can take from them, their political life. It is difficult to estimate too highly the effect of this surveillance upon the character and duration of the institutions of our country.

But through the great commonwealth of nations these causes are everywhere in operation. Representative bodies are gaining strength where they exist, and they are coming into existence where they have heretofore been unknown. With the knowledge of their rights comes the feeling of their strength. The uses and abuses of governments are now freely investigated, and men begin to wonder that they have so long submitted to unjust pretensions founded neither in

reason nor utility, neither in the good they promise nor in that which they perform.

Time and opinion sanctify many errors, and the "pomp and circumstance" of a throne have often preserved the authority, if not the life, of the occupant. But he who raised thrones and demolished them as easily as he fought battles and gained them said — and the lesson is now spreading through the world — that "they were wooden seats covered with velvet." Their splendid drapery cannot much longer conceal the truth.

It would be arrogant for us to judge what forms of government are best suited to the condition of the European states; and we should contradict many of the lessons which history has furnished were we to affirm that monarchies, properly administered, cannot protect the rights and promote the happiness of their people. But we may well look forward to the time when such governments, restrained by limitations they cannot pass, and acknowledging the influence of public opinion, shall exercise their powers in a spirit of justice and forbearance. And that time must come, and come speedily.

It has been said, and with some truth, that the affairs of no nation can be very badly administered where a body of men, no matter how constituted or by whom elected, have the right to assemble, and freely and publicly investigate the proceedings of the government. But how much more efficacious are the general extension of education, and the productions of the press? Instead of receiving impressions from those who are too often interested in the prevalence of erroneous ones, an enlightened community forms impressions for itself. For a time the ramparts erected in many countries against this great enemy of arbitrary power may prevent the approach of instruction and information. But these defences must

give way. They will fall, as many prouder monuments have fallen; and knowledge, freedom, and science will march over them; not as the northern nations entered the capital of the world, to enslave and destroy, but to redeem, to enlighten, and to protect. Even the great Russian Iceberg, which is already the terror of Europe, has felt the genial influence of knowledge and science, and let us hope it will dissolve beneath their power before it reaches the plains of France and Italy.

Signs of approaching change begin to be visible among the votaries of Islamism, and happy will it be for the nations professing that faith if they can be brought to perceive their moral and political degradation; to exchange the pilgrimage to Mecca for excursions into the regions of knowledge and science. We might then hope that the stern character of Mahmoud would regenerate the descendants of those mighty warriors who subdued the Empire of the East, and carried their horsetails to the capital of the West.

Nor can we be indifferent to the progress of the fortunate soldier who sits upon the throne of the Pharaohs. Centuries of darkness and servitude have rested upon the land of the Nile; the cradle of the arts and sciences, it has long been their tomb. Its history, like the source of the mighty river which gives it fertility, eludes our research, and its monuments have survived the memory of their founders and the objects of their construction. Even here the light of knowledge is penetrating; and its pyramids may yet be gilded by the setting rays of the sun of science, as in the infancy of the world they were gilded by its rising beams.

And Greece, too, is awakening from the slumber of ages. She has cast from her the incubus of Turkish despotism, and is again displaying that standard which triumphed at Marathon and Salamis. And who has not deplored her sufferings

and rejoiced at her emancipation? And what prouder triumph have knowledge and science ever gained than the imperishable fame which the deeds of her statesmen and warriors, the works of her artists, and the productions of her poets and historians and philosophers, have conferred upon the land of Homer, of Aristides, and of Epaminondas? A region of country not larger than some of our counties has rivetted the attention of the world for twenty centuries. To this day our earliest recollections are given to her history, our earliest associations to her fame and fortune. In boyhood we study the story of her rise and fall; in manhood we deduce from it lessons of practical wisdom; and in age we revert to it as an interesting chapter in the general history of the human family.

And in our own hemisphere this great moral agent is proclaiming from the summit of the Andes the value of free institutions, and is teaching the descendants of Montezuma and the Incas that where political knowledge begins political servitude ends. The pillars of Castile and Leon have been broken, and although the agitations of the storm have not yet subsided, we may still hope that the progress of knowledge will be sufficiently rapid and general to prevent its return. The human mind does not suddenly yield to new impressions. Opinions and moral habits engrafted upon society and transmitted through a long succession of ages become a part of the social constitution.

When they are injurious or dangerous, rash empiricism may prescribe violent remedies, but the prudent physician will leave much to time and nature. From the Rio del Norte to the Straits of Magellan, during three centuries of religious intolerance and civil misgovernment, political knowledge has been excluded, with jealous care, from the Spanish colonies.

And now, when like the strong man of Israel they have shaken off the fetters which bound them, and are reorganizing their institutions and laying the foundations of information and instruction, let us not reproach them that their progress is slow and doubtful.

Our fathers resisted the approach rather than the presence of oppression. It was not what they suffered that drove them to arms, so much as the apprehension of what they might suffer if the plans of the mother country were matured and accomplished. But the cannon of Hidalgo broke the silence of despotism. It roused a people who had long slumbered in ignorance and oppression; who, knowing neither their rights nor their strength, were suddenly called to expel their rulers and to reconstruct their political edifice. Well might they seek in vain for artists to plan and for mechanics to build. Knowledge comes with time, generally with labor, frequently with suffering. Of labor and suffering they have had enough; may time bring with it their reward. But if in all the elements of knowledge we were more fortunate than our southern brethren, we were not less fortunate in him who first led our armies in war and then guided our councils in peace. He was admirably suited to the circumstances of his age and country, and they to him. His fame is committed to time, his example to mankind, and himself, we humbly hope, to the reward of the righteous. Let no man whose career and fate have not been sealed by death claim or receive the title of Washington.

LORD PALMERSTON

HENRY JOHN TEMPLE, VISCOUNT PALMERSTON, a popular English statesman and prime minister, was born at Broadlands, Hants, Oct. 20, 1784, and died near Hatfield, Hertfordshire, Oct. 18, 1865. Educated at Harrow, Edinburgh, and Cambridge, he entered Parliament in 1807, and in the Tory administration of the Duke of Portland he became a junior lord of the admiralty, and from 1809 to 1828 filled the office, in successive ministries, of secretary of war. Though allied with the Tories he advocated Catholic Emancipation and gave the measure his warmest support. Later on, he espoused Liberal opinions, and after accepting the post of foreign secretary in Earl Grey's cabinet he became one of the acknowledged leaders of the progressive party, an imperialist (as we should say to-day), in his policy toward foreign governments, yet a statesman of advanced and enlightened views. In Lord Aberdeen's coalition ministry he became home secretary, and when the Crimean War broke out, he urged alliance with France against Russia and the immediate siege of Sebastopol. When the Aberdeen government fell, Palmerston became Premier, and with a short interlude he held the reigns of government until his death in his eighty-first year. His administration was singularly able, and on the whole just, especially in its attitude of strict neutrality toward this country in the crisis of the Civil War. He had great tact in his management of the House of Commons, his pleasantries, good temper, and jauntiness smoothing the path of government, and earning for him a well-deserved popularity. He possessed at the same time much firmness and was known as a strict disciplinarian.

ON THE AFFAIRS OF GREECE

DELIVERED IN THE HOUSE OF COMMONS, JUNE 25, 1850

SIR,—Anxious as many members are to deliver their sentiments upon this most important question, yet I am sure they will feel that it is due to myself, that it is due to this House, that it is due to the country, that I should not permit the second night of this debate to close without having stated to the House my views upon the matters in question and my explanation of that part of my conduct for which I have been called to account.

When I say that this is an important question I say it in

LORD PALMERSTON

the fullest expression of the term. It is a matter which concerns not merely the tenure of office by one individual, or even by a government; it is a question that involves principles of national policy and the deepest interests as well as the honor and dignity of England. I cannot think that the course which has been pursued, and by which this question has assumed its present shape, is becoming those by whose act it has been brought under the discussion of Parliament, or such as fitting the gravity and the importance of the matters which they have thus led this House and the other House of Parliament to discuss.

For if that party in this country imagine that they are strong enough to carry the government by storm, and to take possession of the citadel of office; or if, without intending to measure their strength with that of their opponents, they conceive that there are matters of such gravity connected with the conduct of the government that it becomes their duty to call upon Parliament solemnly to record its disapprobation of what has passed, I think that either in the one case or in the other that party ought not to have been contented with obtaining the expression of the opinion of the House of Lords, but they ought to have sent down their resolution for the consent and concurrence of this House; or, at least, those who act with them in political co-operation here should themselves have proposed to this House to come to a similar resolution.

But, be the road what it may, we have come to the same end; and the House is substantially considering whether they will adopt the resolution of the House of Lords, or the resolution which has been submitted to them by my honorable and learned friend the member for Sheffield [Mr. Roebuck].

Now, the resolution of the House of Lords involves the future as well as the past. It lays down for the future a prin-

ciple of national policy which I consider totally incompatible with the interests, with the rights, with the honor, and with the dignity of the country; and at variance with the practice, not only of this, but of all other civilized countries in the world. Even the person who moved it was obliged essentially to modify it in his speech. But none of the modifications contained in the speech were introduced into the resolution adopted by the other House.

The country is told that British subjects in foreign lands are entitled—for that is the meaning of the resolution—to nothing but the protection of the laws and the tribunals of the land in which they happen to reside. The country is told that British subjects abroad must not look to their own country for protection, but must trust to that indifferent justice which they may happen to receive at the hands of the government and tribunals of the country in which they may be.

The House of Lords has not said that this proposition is limited to constitutional countries. The House of Lords has not said that the proposition is inapplicable, not only to arbitrary and despotic countries, but even to constitutional countries where the courts of justice are not free; although these limitations were stated in the speech. The country is simply informed by the resolution, as it was adopted, that, so far as foreign nations are concerned, the future rule of the government of England is to be that in all cases and under all circumstances British subjects are to have that protection only which the law and the tribunals of the land in which they happen to be may give them.

Now, I deny that proposition; and I say it is a doctrine on which no British minister ever yet has acted, and on which the people of England never will suffer any British minister to act. Do I mean to say that British subjects abroad are to

be above the law, or are to be taken out of the scope of the laws of the land in which they live? I mean no such thing; I contend for no such principle. Undoubtedly, in the first instance, British subjects are bound to have recourse for redress to the means which the law of the land affords them, when that law is available for such purpose. That is the opinion which the legal advisers of the Crown have given in numerous cases; and it is the opinion on which we have founded our replies to many applications for our interposition in favor of British subjects abroad.

And allow me, at the first moment when I have occasion to mention the legal advisers of the Crown, to say that I heard with pain aspersions cast from a quarter from which they ought not to have come, upon the person who is the legal adviser of the office which I have the honor to hold. I should have thought that a person who by his own experience must have known, not only the learning, but the independence of mind and the sense of justice that characterize the distinguished individual who holds the office of Queen's Advocate would have abstained from those aspersions which have been cast upon that meritorious officer.

Perhaps I may have deviated from the strict orders of the House in what I have said; but I felt it due to an honorable-minded man to give my testimony, on the earliest occasion that presented itself, to the independence and integrity of his character.

I say, then, that if our subjects abroad have complaints against individuals, or against the government of a foreign country, if the courts of law of that country can afford them redress, then, no doubt, to those courts of justice the British subject ought in the first instance to apply; and it is only on a denial of justice, or upon decisions manifestly unjust, that the

British government should be called upon to interfere. But there may be cases in which no confidence can be placed in the tribunals, those tribunals being, from their composition and nature, not of a character to inspire any hope of obtaining justice from them.

It has been said, "We do not apply this rule to countries whose governments are arbitrary or despotic, because there the tribunals are under the control of the government, and justice cannot be had; and, moreover, it is not meant to be applied to nominal constitutional governments, where the tribunals are corrupt."

But who is to be the judge, in such a case, whether the tribunals are corrupt or not,—the British government, or the government of the State from which you demand justice?

I will take a transaction that occurred not long ago, as an instance of a case in which, I say, the people of England would not permit a British subject to be simply amenable to the law of the foreign country in which he happened to be. I am not going to talk of the power of sending a man arbitrarily to Siberia; nor of a country the constitution of which vests despotic power in the hands of the sovereign. I will take a case which happened in Sicily, where not long ago a decree was passed that any man who was found with concealed arms in his possession should be brought before a court-martial, and, if found guilty, should be shot.

Now, this happened. An innkeeper of Catania was brought before a court-martial, accused under this law by some police officers, who stated that they had discovered in an open bin, in an open stable in his inn yard, a knife, which they denounced as a concealed weapon. Witnesses having been examined, the counsel for the prosecution stated that he gave up the case, as it was evident there was no proof that the knife

belonged to the man or that he was aware it was in the place where it was found.

The counsel for the defendant said that, such being the opinion of the counsel for the prosecution, it was unnecessary for him to go into the defence, and he left his client in the hands of the court. The court, however, nevertheless pronounced the man guilty of the charge brought against him, and the next morning the man was shot.

Now, what would the English people have said if this had been done to a British subject? and yet everything done was the result of a law, and the man was found guilty of an offence by a tribunal of the country.

I say, then, that our doctrine is that in the first instance redress should be sought from the law courts of the country; but that in cases where redress cannot be so had—and those cases are many—to confine a British subject to that remedy only would be to deprive him of the protection which he is entitled to receive.

Then the question arises, how does this rule apply to the demands we have made upon Greece? And here I must shortly remind the House of the origin of our relations with Greece, and of the condition of Greece; because those circumstances are elements that must enter into the consideration of the course we have pursued.

It is well known that Greece revolted from Turkey in 1820. In 1827, England, France, and Russia determined upon interposing, and ultimately, in 1828, they resolved to employ forcible means in order to bring Turkey to acknowledge the independence of Greece. Greece, by protocol in 1830, and by treaty in 1832, was erected into a separate and independent State. And whereas nearly from the year 1820 up to the time of that treaty of 1832, when its independence was finally

acknowledged, Greece had been under a republican form of government, with an Assembly and a President, the three Powers determined that Greece should thenceforth be a monarchy.

But while England assented to that arrangement, and considered that it was better that Greece should assume a monarchical form of government, yet we attached to that assent an indispensable condition that Greece should be a constitutional monarchy. The British government could not consent to place the people of Greece, in their independent political existence, under as arbitrary a government as that from which they had revolted.

Consequently, when the three Powers, in the exercise of that function which had been devolved upon them by the authority of the General Assembly of Greece, chose a sovereign for Greece (for that choice was made in consequence of and by virtue of the authority given to them by the General Assembly of Greece), and when Prince Otho of Bavaria, then a minor, was chosen, the three Powers, on announcing the choice they had made, at the same time declared that King Otho would, in concert with his people, give to Greece constitutional institutions.

The choice and that announcement were ratified by the king of Bavaria in the name and on behalf of his son. It was, however, understood that during the minority of King Otho the establishment of the constitution should be suspended; but that when he came of age he should enter into communication with his people and together with them arrange the form of constitution to be adopted. King Otho came of age, but no constitution was given. There was a disinclination on the part of his advisers to counsel him to fulfill that engagement.

The government of England expressed an opinion, through

various channels, that that engagement ought to be fulfilled. But opinions of a different kind reached the royal ear from other quarters. Other governments naturally—I say it without implying any imputation—are attached to their own forms. Each government thinks its own form and nature the best, and wishes to see that form, if possible, extended elsewhere. Therefore I do not mention this with any intention of casting the least reproach upon Russia, or Prussia, or Austria. Those three governments at that time were despotic. Their advice was given and their influence was exerted to prevent the king of Greece from granting a constitution to his people. We thought, however, that in France we might find sympathy with our political opinions and support in the advice which we wished to give.

But we were unfortunate. The then government of France, not at all undervaluing constitutional institutions, thought that the time was not yet come when Greece could be ripe for representative government. The king of Bavaria leaned also to the same side. Therefore, from the time when the king came of age, and for several years afterward, the English government stood in this position in Greece with regard to its government—that we alone were anxious for the fulfilment of the engagement of the king, while all the other Powers who were represented at Athens were averse to its being made good, or at least were not equally desirous of urging it upon the king of Greece.

This necessarily placed us in a situation, to say the least of it, of disfavor on the part of the agents of those Powers and on the part of the government of Greece. I was sorry for it; at the same time I don't think the people of this country will be of opinion that we ought, for the sake of obtaining the mere good will of the Greek government, to have departed

from the principle which we had laid down from the beginning. But it was so; and when people talk of the antagonistic influences which were in conflict at the Greek court; and when people say, as I have heard it said, that our ministers and the ministers of foreign governments were disputing about the appointment of mirarchs and nomarchs, and God knows what petty officers of State, I say that, as far as our minister was concerned, that is a statement entirely at variance with the fact.

Our minister, Sir Edmund Lyons, never, during the whole time he was in Greece, asked any favor of any sort or kind for himself or for any friend. No conduct of that mean, and low, and petty description was carried on by any person connected with the English government. It was known that we wished the Greek nation should have representative institutions, while, on the other hand, other influences were exerted the other way; and that, and that only, was the ground of the differences which existed.

One of the evils of the absence of constitutional institutions was that the whole system of government grew to be full of every kind of abuse. Justice could not be expected where the judges of the tribunals were at the mercy of the advisers of the Crown. The finances could not be in any order where there was no public responsibility on the part of those who were to collect or to spend the revenue. Every sort of abuse was practised.

In all times in Greece, as is well known, there has prevailed, from the daring habits of the people, a system of compulsory appropriation—forcible appropriation by one man of that which belonged to another; which, of course, is very disagreeable to those who are the victims of the system, and exceedingly injurious to the social condition, im-

provement, and prosperity of the country. In short, what foreigners call brigandage, which prevailed under the Turkish rule, has not, I am sorry to say, diminished under the Greek sovereignty.

Moreover, the police of the Greek government have practised abuses of the grossest description; and if I wanted evidence on that subject I could appeal to the honorable gentleman who has just sat down, who, in a pamphlet which all must have read or ought to read, has detailed instances of barbarity of the most revolting kind practised by the police. I have here depositions of persons who have been subjected to the most abominable tortures which human ingenuity could devise—tortures inflicted upon both sexes, most revolting and disgusting.

One of the officers, a man of the name of Tzino, at the head of the police, was himself in the habit of inflicting the most diabolical tortures upon Greeks, and upon foreigners, Turks, and others. This man Tzino, instead of being punished as he ought to have been, and as he deserved to be, not only by the laws of nature, but by the laws of Greece—this person, I am sorry to say, is held in great favor in quarters where he ought to have received nothing but marks of indignation.

Well, this being the state of things in Greece, there have always been in every town in Greece a great number of persons whom we are bound to protect—Maltese, Ionians, and a certain number of British subjects. It became the practice of this Greek police to make no distinction between the Maltese and Ionians and their own fellow subjects.

We shall be told, perhaps, as we have already been told, that if the people of the country are liable to have heavy stones placed upon their breasts, and police officers to dance

upon them; if they are liable to have their heads tied to their knees, and to be left for hours in that state; or to be swung like a pendulum, and to be bastinadoed as they swing, foreigners have no right to be better treated than the natives, and have no business to complain if the same things are practised upon them. We may be told this, but that is not my opinion, nor do I believe it is the opinion of any reasonable man. Then, I say, that in considering the cases of the Ionians, for whom we demanded reparation, the House must look at and consider what was the state of things in this respect in Greece; they must consider the practices that were going on, and the necessity of putting a stop to the extension of these abuses to British and Ionian subjects by demanding compensation, scarcely, indeed, more than nominal in some cases, but the granting of which would be an acknowledgment that such things should not be done towards us in future.

In discussing these cases I am concerned to have to say that they appear to me to have been dealt with elsewhere in a spirit and in a tone which I think was neither befitting the persons concerning whom, nor the persons by whom, nor the persons before whom, the discussion took place. It is often more convenient to treat matters with ridicule than with grave argument; and we have had serious things treated jocosely; and grave men kept in a roar of laughter for an hour together at the poverty of one sufferer or at the miserable habitation of another, at the nationality of one injured man or the religion of another; as if because a man was poor he might be bastinadoed and tortured with impunity; as if a man who was born in Scotland might be robbed without redress; or, because a man is of the Jewish persuasion, he is fair game for any outrage.

It is a true saying, and has often been repeated, that a

very moderate share of human wisdom is sufficient for the guidance of human affairs. But there is another truth, equally indisputable, which is that a man who aspires to govern mankind ought to bring to the task generous sentiments, compassionate sympathies, and noble and elevated thoughts. . . .

I do not complain of the conduct of those who have made these matters the means of attack upon her Majesty's ministers. The government of a great country like this is undoubtedly an object of fair and legitimate ambition to men of all shades of opinion. It is a noble thing to be allowed to guide the policy and to influence the destinies of such a country; and, if ever it was an object of honorable ambition, more than ever must it be so at the moment at which I am speaking. For while we have seen, as stated by the right honorable baronet the member for Ripon [Sir James Graham], the political earthquake rocking Europe from side to side; while we have seen thrones shaken, shattered, levelled; institutions overthrown and destroyed; while in almost every country of Europe the conflict of civil war has deluged the land with blood from the Atlantic to the Black Sea, from the Baltic to the Mediterranean,—this country has presented a spectacle honorable to the people of England and worthy of the admiration of mankind.

We have shown that liberty is compatible with order; that individual freedom is reconcilable with obedience to the law. We have shown the example of a nation in which every class of society accepts with cheerfulness the lot which Providence has assigned to it; while at the same time every individual of each class is constantly striving to raise himself in the social scale—not by injustice and wrong, not by violence and illegality, but by persevering good conduct and by the steady and energetic exertion of the moral and intellectual faculties

with which his Creator has endowed him. To govern such a people as this is indeed an object worthy of the ambition of the noblest man who lives in the land; and therefore I find no fault with those who may think any opportunity a fair one for endeavoring to place themselves in so distinguished and honorable a position. But I contend that we have not in our foreign policy done anything to forfeit the confidence of the country. We may not, perhaps, in this matter or in that, have acted precisely up to the opinions of one person or of another—and hard indeed it is, as we all know by our individual and private experience, to find any number of men agreeing entirely in any matter, on which they may not be equally possessed of the details of the facts, and circumstances, and reasons, and conditions which led them to action. But, making allowance for those differences of opinion which may fairly and honorably arise among those who concur in general views, I maintain that the principles which can be traced through all our foreign transactions, as the guiding rule and directing spirit of our proceedings, are such as deserve approbation. I therefore fearlessly challenge the verdict which this House, as representing a political, a commercial, a constitutional country, is to give on the question now brought before it; whether the principles on which the foreign policy of her Majesty's government has been conducted, and the sense of duty which has led us to think ourselves bound to afford protection to our fellow subjects abroad, are proper and fitting guides for those who are charged with the government of England; and whether as the Roman, in days of old, held himself free from indignity when he could say *Civis Romanus sum*, so also a British subject, in whatever land he may be, shall feel confident that the watchful eye and the strong arm of England will protect him against injustice and wrong.

CHARLES PHILLIPS

CHARLES PHILLIPS, an Irish lawyer and miscellaneous writer, was born at Sligo, Ireland, about 1789, and died at London, Feb. 1, 1859. He was educated at Trinity College, Dublin, and in law at the Middle Temple, London. Called, in 1812, to the Irish Bar, he there became widely known for his flowery and declamatory oratory. On account of his activity in behalf of Catholic Emancipation he was presented with a national testimonial in 1813. In 1821, he was called to the English Bar, and speedily assumed the leadership of the Bar at the Old Bailey. He possessed not a little eloquence, but marred the effect of his addresses and speeches by habitual over-statement. Among his more important publications are: "The Loves of Celestine and St. Aubert" (1811); "Recollections of Curran and His Contemporaries" (1818); "Specimens of Irish Eloquence" (1819); "The Emerald Isle"; and "Vacation Thoughts on Capital Punishments" (1857), a work afterward reprinted by the Quakers. His own speeches he collected and edited, and were published in 1817, together with some fugitive pieces.

SPEECH AT AN AGGREGATE MEETING OF ROMAN CATHOLICS AT CORK

IT IS with no small degree of self-congratulation that I at length find myself in a province which every glance of the eye and every throb of the heart tell me is truly Irish; and that congratulation is not a little enhanced by finding that you receive me not quite as a stranger.

Indeed, if to respect the Christian without regard to his creed, if to love the country but the more for its calamities, if to hate oppression though it be robed in power, if to venerate integrity though it pine under persecution, give a man any claim to your recognition, then, indeed, I am not a stranger amongst you. There is a bond of union between brethren, however distant; there is a sympathy between the virtuous, however separated; there is a heaven-born instinct by which the associates of the heart become at once ac-

quainted, and kindred natures, as it were, by magic see in the face of a stranger the features of a friend.

Thus it is, that, though we never met, you hail in me the sweet association, and I feel myself amongst you even as if I were in the home of my nativity. But this my knowledge of you was not left to chance; nor was it left to the records of your charity, the memorials of your patriotism, your municipal magnificence, or your commercial splendor; it came to me hallowed by the accents of that tongue on which Ireland has so often hung with ecstacy, heightened by the eloquence and endeared by the sincerity of, I hope, our mutual friend. Let me congratulate him on having become in some degree naturalized in a province where the spirit of the elder day seems to have lingered; and let me congratulate you on the acquisition of a man who is at once the zealous advocate of your cause and a practical instance of the injustice of your oppressions. Surely, surely if merit had fair play, if splendid talents, if indefatigable industry, if great research, if unsullied principle, if a heart full of the finest affections, if a mind matured in every manly accomplishment—in short, if every noble public quality, mellowed and reflected in the pure mirror of domestic virtue, could entitle a subject to distinction in a state, Mr. O'Connell should be distinguished; but it is his crime to be a Catholic and his curse to be an Irishman.

Simpleton! he prefers his conscience to a place, and the love of his country to a participation in her plunder! Indeed he will never rise. If he joined the bigots of my sect he might be a sergeant; if he joined the infidels of your sect he might enjoy a pension, and there is no knowing whether some Orange corporator, at an Orange anniversary, might not modestly yield him the precedence of giving "the glorious and immortal memory."

Oh, yes; he might be privileged to get drunk in gratitude to the man who colonized ignorance in his native land and left to his creed the legacy of legalized persecution. Nor would he stand alone, no matter what might be the measure of his disgrace or the degree of his dereliction. You well know there are many of your own community who would leave him at the distance-post. In contemplating their recreancy I should be almost tempted to smile at the exhibition of their pretensions if there was not a kind of moral melancholy intermingled that changed satire into pity and ridicule into contempt.

For my part, I behold them in the apathy of their servitude as I would some miserable maniac in the contentment of his captivity. Poor creature! when all that raised him from the brute is levelled, and his glorious intellect is moldering in ruins, you may see him with his song of triumph and his crown of straw, a fancied freeman amid the clanking of his chains and an imaginary monarch beneath the inflictions of his keeper.

Merciful God! is it not almost an argument for the sceptic and the disbeliever, when we see the human shape almost without an aspiration of the human soul, separated by no boundary from the beasts that perish, beholding with indifference the captivity of their country, the persecution of their creed, and the helpless, hopeless destiny of their children? But they have no creed nor consciences nor country; their god is gold, their gospel is a contract, their church a counting-house, their characters a commodity; they never pray but for the opportunities of corruption, and hold their consciences, as they do their government debentures, at a price proportioned to the misfortunes of their country.

But let us turn from these mendicants of disgrace; though

Ireland is doomed to the stain of their birth, her mind need not be sullied by their contemplation. I turn from them with pleasure to the contemplation of your cause, which, as far as argument can effect it, stands on a sublime and splendid elevation. Every obstacle has vanished into air; every favorable circumstance has hardened into adamant.

The Pope, whom childhood was taught to lisp as the enemy of religion, and age shuddered at as a prescriptive calamity, has by his example put the princes of Christendom to shame. This day of miracles, in which the human heart has been strung to its extremest point of energy; this day, to which posterity will look for instances of every crime and every virtue, holds not in its page of wonders a more sublime phenomenon than that calumniated pontiff. Placed at the very pinnacle of human elevation, surrounded by the pomp of the Vatican and the splendors of the court, pouring the mandates of Christ from the throne of the Cæsars, nations were his subjects, kings were his companions, religion was his handmaid; he went forth gorgeous with the accumulated dignity of ages, every knee bending and every eye blessing the prince of one world and the prophet of another. Have we not seen him in one moment, his crown crumbled, his sceptre a reed, his throne a shadow, his home a dungeon?

But if we have, Catholics, it was only to show how inestimable is human virtue compared with human grandeur; it was only to show those whose faith was failing and whose fears were strengthening that the simplicity of the patriarchs, the piety of the saints, and the patience of the martyrs had not wholly vanished.

Perhaps it was also ordained to show the bigot at home, as well as the tyrant abroad, that though the person might be chained, and the motive calumniated, religion was still

strong enough to support her sons and to confound if she could not reclaim her enemies. No threats could awe, no promises could tempt, no sufferings could appal him; amid the damps of his dungeon he dashed away the cup in which the pearl of his liberty was to be dissolved.

Only reflect on the state of the world at that moment. All around him was convulsed, the very foundations of the earth seemed giving way; the comet was let loose, that "from its fiery hair shook pestilence and death;" the twilight was gathering, the tempest was roaring, the darkness was at hand; but he towered sublime, like the last mountain in the deluge, majestic, not less in his elevation than in his solitude, immutable amid change, magnificent amid ruin, the last remnant of earth's beauty, the last resting-place of heaven's light! Thus have the terrors of the Vatican retreated; thus has that cloud which hovered o'er your cause brightened at once into a sign of your faith and an assurance of your victory.

Another obstacle, the omnipotence of France; I know it was a pretence, but it was made an obstacle. What has become of it? The spell of her invincibility destroyed, the spirit of her armies broken, her immense boundary dismembered, and the lord of her empire become the exile of a rock. She allows fancy no fear, and bigotry no speciousness; and, as if in the very operation of the change to point the purpose of your redemption, the hand that replanted the rejected lily was that of an Irish Catholic.

Perhaps it is not also unworthy of remark that the last day of her triumph and the first of her decline was that on which her insatiable chieftain smote the holy head of your religion. You will hardly suspect I am imbued with the follies of superstition; but when the man now unborn shall trace the story of that eventful day he will see the adopted child of fortune

borne on the wings of victory from clime to clime, marking every movement with a triumph and every pause with a crown, till time, space, and seasons, nay, even nature herself, seeming to vanish from before him—in the blasphemy of his ambition he smote the apostle of his God and dared to raise the everlasting Cross amid his perishable trophies!

I am no fanatic; but is it not remarkable? May it not be one of those signs which the Deity has sometimes given in compassion to our infirmity? signs which, in the punishment of one nation, not infrequently denote the warning to another—

> "Signs sent by God to mark the will of Heaven:
> Signs which bid nations weep and be forgiven."

The argument, however, is taken from the bigot; and those whose consciousness taught them to expect what your loyalty should have taught them to repel can no longer oppose you from the terrors of invasion. Thus, then, the papal phantom and the French threat have vanished into nothing.

Another obstacle, the tenets of your creed. Has England still to learn them? I will tell her where. Let her ask Canada, the last plank of her American shipwreck. Let her ask Portugal, the first omen of her European splendor. Let her ask Spain, the most Catholic country in the universe, her Catholic friends, her Catholic allies, her rivals in the triumph, her reliance in the retreat, her last stay when the world had deserted her. They must have told her on the field of blood whether it was true that they "kept no faith with heretics."

Alas, alas! how miserable a thing is bigotry, when every friend puts it to blush and every triumph but rebukes its weakness! If England continued still to accredit this calumny, I would direct her for conviction to the hero, for whose gift alone she owes us an eternity of gratitude; whom

we have seen leading the van of universal emancipation, decking his wreath with the flowers of every soil and filling his army with the soldiers of every sect; before whose splendid dawn, every tear exhaling and every vapor vanishing, the colors of the European world have revived and the spirit of European liberty (may no crime avert the omen!) seems to have risen! Suppose he was a Catholic, could this have been? Suppose Catholics did not follow him, could this have been? Did the Catholic Cortes inquire his faith when they gave him the supreme command? Did the regent of Portugal withhold from his creed the reward of his valor? Did the Catholic soldier pause at Salamanca to dispute upon polemics? Did the Catholic chieftain prove upon Barossa that he had kept no faith with heretics? or did the creed of Spain, the same with that of France, the opposite of that of England, prevent their association in the field of liberty?

Oh, no, no, no! the citizen of every clime, the friend of every color, and the child of every creed, liberty walks abroad in the ubiquity of her benevolence, alike to her the varieties of faith and the vicissitudes of country; she has no object but the happiness of man, no bounds but the extremities of creation. Yes, yes, it was reserved for Wellington to redeem his own country when he was regenerating every other. It was reserved for him to show how vile were the aspersions on your creed, how generous were the glowings of your gratitude.

He was a Protestant, yet Catholics trusted him; he was a Protestant, yet Catholics advanced him. He is a Protestant Knight in Catholic Portugal; he is a Protestant Duke in Catholic Spain; he is a Protestant commander of Catholic armies: he is more; he is the living proof of the Catholic's liberality and the undeniable refutation of the Protestant's

injustice. Gentlemen, as a Protestant, though I may blush for the bigotry of many of my creed who continue obstinate, in the teeth of this conviction, still, were I a Catholic, I should feel little triumph in the victory. I should only hang my head at the distresses which this warfare occasioned to my country. I should only think how long she had withered in the agony of her disunion; how long she had bent, fettered by slaves, cajoled by blockheads, and plundered by adventurers; the proverb of the fool, the prey of the politician, the dupe of the designing, the experiment of the desperate; struggling as it were between her own fanatical and infatuated parties, those hell-engendered serpents which enfold her, like the Trojan seer, even at the worship of her altars, and crush her to death in the very embraces of her children! It is time (is it not?) that she should be extricated.

The act would be proud, the means would be Christian; mutual forbearance, mutual indulgence, mutual concession: I would say to the Protestant, "Concede;" I would say to the Catholic, "Forgive;" I would say to both, "Though you bend not at the same shrine, you have a common God and a common country; the one has commanded love, the other kneels to you for peace."

This hostility of her sects has been the disgrace, the peculiar disgrace of Christianity. The Gentoo loves his caste; so does the Mahometan; so does the Hindoo, whom England, out of the abundance of her charity, is about to teach her creed:—I hope she may not teach her practice.

But Christianity—Christianity alone, exhibits her thousand sects, each denouncing his neighbor here, in the name of God; and damning hereafter, out of pure devotion! "You're a heretic," says the Catholic: "You're a Papist," says the Protestant. "I appeal to Saint Peter," exclaims

the Catholic: "I appeal to Saint Athanasius," cries the Protestant: "and if it goes to damning he's as good at it as any saint in the calendar." "You'll all be damned eternally," moans out the Methodist; "I'm the elect!"

Thus it is, you see, each has his anathema, his accusation, and his retort; and in the end religion is the victim! The victory of each is the overthrow of all; and infidelity, laughing at the contest, writes the refutation of their creed in the blood of the combatants! I wonder if this reflection has ever struck any of those reverend dignitaries who rear their mitres against Catholic emancipation. Has it ever glanced across their Christian zeal, if the story of our country should have casually reached the valleys of Hindostan, with what an argument they are furnishing the heathen world against their sacred missionary? In what terms could the Christian ecclesiastic answer the Eastern Bramin, when he replied to his exhortations in language such as this?

"Father, we have heard your doctrine; it is splendid in theory, specious in promise, sublime in prospect; like the world to which it leads, it is rich in the miracles of light. But, Father, we have heard that there are times when its rays vanish and leave your sphere in darkness, or when your only lustre arises from meteors of fire and moons of blood; we have heard of the verdant island which the Great Spirit has raised in the bosom of the waters with such a bloom of beauty that the very wave she has usurped worships the loveliness of her intrusion. The sovereign of our forests is not more generous in his anger than her sons; the snow-flake, ere it falls on the mountain, is not purer than her daughters; little inland seas reflect the splendors of her landscape, and her valleys smile at the story of the serpent! Father, is it true that this isle of the sun, this people of the morning, find

the fury of the ocean in your creed and more than the venom of the viper in your policy? Is it true that for six hundred years her peasant has not tasted peace nor her piety rested from persecution? Oh, Brama! defend us from the God of the Christian! Father, Father, return to your brethren, retrace the waters; we may live in ignorance, but we live in love; and we will not taste the tree that gives us evil when it gives us wisdom. The heart is our guide, nature is our gospel; in the imitation of our fathers we found our hope; and, if we err, on the virtue of our motives we rely for our redemption."

How would the missionaries of the mitre answer him? How will they answer that insulted Being of whose creed their conduct carries the refutation?

But to what end do I argue with the bigot?—a wretch whom no philosophy can humanize, no charity soften, no religion reclaim, no miracle convert: a monster who, red with the fires of hell and bending under the crimes of earth, erects his murderous divinity upon a throne of skulls, and would gladly feed, even with a brother's blood, the cannibal appetite of his rejected altar! His very interest cannot soften him into humanity. Surely if it could, no man would be found mad enough to advocate a system which cankers the very heart of society and undermines the natural resources of government; which takes away the strongest excitement to industry by closing up every avenue to laudable ambition; which administers to the vanity or the vice of a party when it should only study the advantage of a people; and holds out the perquisites of state as an impious bounty on the persecution of religion.

I have already shown that the power of the Pope, that the power of France, and that the tenets of your creed, were but

imaginary auxiliaries to this system. Another pretended obstacle has, however, been opposed to your emancipation. I allude to the danger arising from a foreign influence. What a triumphant answer can you give to that! Methinks, as lately, I see the assemblage of your hallowed hierarchy, surrounded by the priesthood, and followed by the people, waving aloft the crucifix of Christ alike against the seductions of the court and the commands of the conclave! Was it not a delightful, a heart-cheering spectacle, to see that holy band of brothers preferring the chance of martyrdom to the certainty of promotion, and postponing all the gratifications of worldly pride to the severe but heaven-gaining glories of their poverty? They acted honestly, and they acted wisely also; for I say here, before the largest assembly I ever saw in any country—and I believe you are almost all Catholics—I say here that if the see of Rome presumed to impose any temporal mandate directly or indirectly on the Irish people, the Irish bishops should at once abandon it; or the flocks, one and all, would abjure and banish them both together. History affords us too fatal an example of the perfidious, arrogant, and venal interference of a papal usurper of former days, in the temporal jurisdiction of this country; an interference assumed without right, exercised without principle, and followed by calamities apparently without end.

Thus, then, has every obstacle vanished: but it has done more—every obstacle has, as it were by miracle, produced a powerful argument in your favor. How do I prove it? Follow me in my proofs, and you will see by what links the chain is united. The power of Napoleon was the grand and leading obstacle to your emancipation. That power led him to the menace of an Irish invasion. What did that prove? Only the sincerity of Irish allegiance. On the very threat,

we poured forth our volunteers, our yeomen, and our militia; and the country became encircled with an armed and a loyal population. Thus then the calumny of your disaffection vanished.

That power next led him to the invasion of Portugal. What did it prove? Only the good faith of Catholic allegiance. Every field in the Peninsula saw the Catholic Portuguese hail the English Protestant as a brother and a friend, joined in the same pride and the same peril. Thus, then, vanished the slander that you could not keep faith with heretics. That power next led him to the imprisonment of the Pontiff, so long suspected of being quite ready to sacrifice everything to his interest and his dominion. What did that prove? The strength of his principles, the purity of his faith, the disinterestedness of his practice. It proved a life spent in the study of the saints and ready to be closed by an imitation of the martyrs. Thus, also, was the head of your religion vindicated to Europe.

There remained behind but one impediment—your liability to a foreign influence. Now mark! The Pontiff's captivity led to the transmission of Quarantotti's rescript; and, on its arrival, from the priest to the peasant, there was not a Catholic in the land who did not spurn the document of Italian audacity! Thus, then, vanished also the phantom of a foreign influence! Is this conviction? Is not the hand of God in it? Oh yes! for observe what followed. The very moment that power which was the first and last leading argument against you had, by its special operation, banished every obstacle, that power itself, as it were by enchantment, evaporated at once; and peace with Europe took away the last pretence for your exclusion.

Peace with Europe! alas, alas, there is no peace for Ireland!

The universal pacification was but the signal for renewed hostility to us; and the mockery of its preliminaries were tolled through our provinces by the knell of the curfew. I ask, is it not time that this hostility should cease? If ever there was a day when it was necessary, that day undoubtedly exists no longer.

The Continent is triumphant, the Peninsula is free, France is our ally. The hapless house which gave birth to Jacobinism is extinct forever. The Pope has been found not only not hostile, but complying. Indeed, if England would recollect the share you had in these sublime events, the very recollection should subsidize her into gratitude. But should she not—should she, with a baseness monstrous and unparalleled, forget our services, she has still to study a tremendous lesson.

The ancient order of Europe, it is true, is restored; but what restored it? Coalition after coalition had crumbled away before the might of the conqueror; crowns were but ephemeral; monarchs only the tenants of an hour; the descendant of Frederick dwindled into a vassal; the heir of Peter shrunk into the recesses of his frozen desert; the successor of Charles roamed a vagabond, not only throneless, but houseless; every evening sun set upon a change; every morning dawned upon some new convulsion; in short, the whole political globe quivered as with an earthquake; and who could tell what venerable monument was next to shiver beneath the splendid, frightful, and reposeless heavings of the French volcano? What gave Europe peace, and England safety, amid this palsy of her princes? Was it not the Landwehr and the Landsturm and the Levy en Masse? Was it not the people—that first and last and best and noblest, as well as safest, security of a virtuous government? It is a glorious

lesson; she ought to study it in this hour of safety; but should she not——

> "Oh, woe be to the Prince who rules by fear,
> When danger comes upon him!"

She will adopt it. I hope it from her wisdom; I expect it from her policy; I claim it from her justice; I demand it from her gratitude. She must at length see that there is a gross mistake in the management of Ireland. No wise man ever yet imagined injustice to be his interest; and the minister who thinks he serves a state by upholding the most irritating and the most impious of all monopolies will one day or other find himself miserably mistaken.

This system of persecution is not the way to govern this country; at least to govern it with any happiness to itself or advantage to its rulers. Centuries have proved its total inefficiency; and if it be continued for centuries the proofs will be but multiplied. Why, however, should I blame the English people when I see our own representatives so shamefully negligent of our interest?

The other day, for instance, when Mr. Peel introduced,—aye, and passed, too,—his three newly invented penal bills, to the necessity of which every assizes in Ireland and as honest a judge as ever dignified or redeemed the ermine has given the refutation, why was it that no Irish member rose in his place to vindicate his country? Where were the nominal representatives of Ireland? Where were the renegade revilers of the demagogue? Where were the noisy proclaimers of the board? What! was there not one voice to own the country? Was the patriot of 1782 an assenting auditor? Were our hundred itinerants mute and motionless—"quite chop-fallen"—or is it only when Ireland is slandered, and her motives misrepresented, and her oppressions are basely

and falsely denied, that their venal throats are ready to echo the chorus of ministerial calumny?

Oh, I should not have to ask those questions if in the late contest for this city you had prevailed and sent Hutchinson into Parliament; he would have risen, though alone, as I have often seen him—richer not less in hereditary fame than in personal accomplishments, the ornament of Ireland as she is, the solitary remnant of what she was. If slander dared asperse her, it would not have done so with impunity. He would have encouraged the timid; he would have shamed the recreant; and though he could not save us from chains he would at least have shielded us from calumny.

Let me hope that his absence shall be but of short duration, and that this city will earn an additional claim to the gratitude of the country by electing him her representative. I scarcely know him but as a public man; and considering the state to which we are reduced by the apostacy of some, and the ingratitude of others, and venality of more, I say you should inscribe the conduct of such a man in the manuals of your devotion and in the primers of your children; but above all you should act on it yourselves.

My friends, farewell! This has been a most unexpected meeting to me; it has been our first—it may be our last. I can never forget the enthusiasm of this reception. I am too much affected by it to make professions; but, believe me, no matter where I may be driven by the whim of my destiny, you shall find me one in whom change of place shall create no change of principle, one whose memory must perish ere he forgets his country, whose heart must be cold when it beats not for her happiness.

JOHN J. CRITTENDEN

JOHN JORDAN CRITTENDEN, American publicist, senator, and Attorney-General of the United States in two administrations, was born in Woodford Co., Ky., Sept. 10, 1787, and died near Frankfort, Ky., July 26, 1863. He was educated at William and Mary College, from which he graduated in 1807, and later on was admitted to the Bar. He saw military service in the War of 1812, and four years later became a member of the House of Representatives in his own State, and in 1817–19, and again in 1835–41, represented Kentucky in the United States Senate. In 1819, he removed to Frankfort, Ky., where he attained distinction in his profession, and became a friend and political ally of Henry Clay. For a few months in 1841, he was Attorney-General of the United States in the Harrison-Tyler administration, after which he reëntered the United States Senate in 1842, and was a member of that body until he became, in 1848, Governor of Kentucky. In President Fillmore's Cabinet he was Attorney-General, and again United States Senator from 1855 to 1861, where he opposed secession and strove by his speeches and resolutions, known as the "Crittenden Compromise," (which, however, did not pass in the Chamber), to reëstablish the slave line between the opposing sections of the country and to enforce the fugitive slave laws. In seeking to conciliate contending sections and interests and, if possible, avert secession, he delivered in the Senate the appended speech. From 1861 until his death (1863) he was a Unionist member of Congress.

ON THE CRITTENDEN COMPROMISE

UNITED STATES SENATE, DECEMBER 18, 1860

I AM gratified, Mr. President, to see in the various propositions which have been made, such a universal anxiety to save the country from the dangerous dissensions which now prevail; and I have, under a very serious view and without the least ambitious feeling whatever connected with it, prepared a series of constitutional amendments, which I desire to offer to the Senate, hoping that they may form, in part at least, some basis for measures that may settle the controverted questions which now so much agitate our coun-

try. Certainly, sir, I do not propose now any elaborate discussion of the subject. Before presenting these resolutions, however, to the Senate, I desire to make a few remarks explanatory of them, that the Senate may understand their general scope.

The questions of an alarming character are those which have grown out of the controversy between the northern and southern sections of our country in relation to the rights of the slave-holding States in the Territories of the United States, and in relation to the rights of the citizens of the latter in their slaves. I have endeavored by these resolutions to meet all these questions and causes of discontent, and by amendments to the Constitution of the United States, so that the settlement, if we happily agree on any, may be permanent, and leave no cause for fuure controversy. These resolutions propose, then, in the first place, in substance, the restoration of the Missouri Compromise, extending the line throughout the Territories of the United States to the eastern border of California, recognizing slavery in all the territory south of that line, and prohibiting slavery in all the territory north of it; with a provision, however, that when any of those Territories, north or south, are formed into States, they shall then be at liberty to exclude or admit slavery as they please; and that, in the one case or the other, it shall be no objection to their admission into the Union. In this way, sir, I propose to settle the question, both as to territory and slavery, so far as it regards the Territories of the United States.

I propose, sir, also, that the Constitution be so amended as to declare that Congress shall have no power to abolish slavery in the District of Columbia so long as slavery exists in the States of Maryland and Virginia; and that they shall

have no power to abolish slavery in any of the places under their special jurisdiction within the Southern States.

These are the constitutional amendments which I propose, and embrace the whole of them in regard to the questions of territory and slavery. There are other propositions in relation to grievances, and in relation to controversies which I suppose are within the jurisdiction of Congress, and may be removed by the action of Congress. I propose, in regard to legislative action, that the fugitive slave law, as it is commonly called, shall be declared by the Senate to be a constitutional act, in strict pursuance of the Constitution. I propose to declare that it has been decided by the Supreme Court of the United States to be constitutional, and that the Southern States are entitled to a faithful and complete execution of that law, and that no amendment shall be made hereafter to it which will impair its efficiency. But, thinking that it would not impair its efficiency, I have proposed amendments to it in two particulars. I have understood from gentlemen of the North that there is objection to the provision giving a different fee where the commissioner decides to deliver the slave to the claimant, from that which is given where he decides to discharge the alleged slave; the law declares that in the latter case he shall have but five dollars, while in the other he shall have ten dollars—twice the amount in one case than in the other. The reason for this was very obvious. In case he delivers the servant to his claimant he is required to draw out a lengthy certificate, stating the principal and substantial grounds on which his decision rests, and to return him either to the marshal or to the claimant to remove him to the State from which he escaped. It was for that reason that a larger fee was given

to the commissioner, where he had the largest service to perform. But, sir, the act being viewed unfavorably and with great prejudice, in a certain portion of the country, this was regarded as very obnoxious, because it seemed to give an inducement to the commissioner to return the slave to the master, as he thereby obtained the larger fee of ten dollars instead of the smaller one of five dollars. I have said, let the fee be the same in both cases.

I have understood, furthermore, sir, that inasmuch as the fifth section of that law was worded somewhat vaguely, its general terms had admitted of the construction in the Northern States that all the citizens were required, upon the summons of the marshal, to go with him to hunt up, as they express it, and arrest the slave; and this is regarded as obnoxious. They have said, "in the Southern States you make no such requisition on the citizen"; nor do we sir. The section, construed according to the intention of the framers of it, I suppose, only intended that the marshal should have the same right in the execution of process for the arrest of a slave that he has in all other cases of process that he is required to execute—to call on the posse comitatus for assistance where he is resisted in the execution of his duty, or where, having executed his duty by the arrest, an attempt is made to rescue the slave. I propose such an amendment as will obviate this difficulty and limit the right of the master and the duty of the citizen to cases where, as in regard to all other process, persons may be called upon to assist in resisting opposition to the execution of the laws.

I have provided further, sir, that the amendment to the Constitution which I here propose, and certain other provisions of the Constitution itself, shall be unalterable, there-

by forming a permanent and unchangeable basis for peace and tranquillity among the people. Among the provisions in the present Constitution, which I have by amendment proposed to render unalterable, is that provision in the first article of the Constitution which provides the rule for representation, including in the computation three-fifths of the slaves. That is to be rendered unchangeable. Another is the provision for the delivery of fugitive slaves. That is to be rendered unchangeable.

And with these provisions, Mr. President, it seems to me we have a solid foundation upon which we may rest our hopes for the restoration of peace and goodwill among all the States of this Union, and all the people. I propose, sir, to enter into no particular discussion. I have explained the general scope and object of my proposition. I have provided further, which I ought to mention, that, there having been some difficulties experienced in the courts of the United States in the South in carrying into execution the laws prohibiting the African slave trade, all additions and amendments which may be necessary to those laws to render them effectual should be immediately adopted by Congress, and especially the provision of those laws which prohibit the importation of African slaves into the United States. I have further provided it as a recommendation to all the States of this Union, that whereas laws have been passed of an unconstitutional character (and all laws are of that character which either conflict with the constitutional acts of Congress, or which in their operation hinder or delay, the proper execution of the acts of Congress), which laws are null and void, and yet, though null and void, they have been the source of mischief and discontent in the country, under the extraordinary circumstances in which we are

placed; I have supposed that it would not be improper or unbecoming in Congress to recommend to the States, both North and South, the repeal of all such acts of theirs as were intended to control, or intended to obstruct the operation of the acts of Congress, or which in their operation and in their application have been made use of for the purpose of such hindrance and opposition, and that they will repeal these laws or make such explanations or corrections of them as to prevent their being used for any such mischievous purpose.

I have endeavored to look with impartiality from one end of our country to the other; I have endeavored to search up what appeared to me to be the causes of discontent pervading the land; and, as far as I am capable of doing so, I have endeavored to propose a remedy for them. I am far from believing that, in the shape in which I present these measures, they will meet with the acceptance of the Senate. It will be sufficiently gratifying if, with all the amendments that the superior knowledge of the Senate may make to them, they shall, to any effectual extent, quiet the country.

Mr. President, great dangers surround us. The Union of these States is dear to the people of the United States. The long experience of its blessings, the mighty hopes of the future, have made it dear to the hearts of the American people. Whatever politicians may say, whatever of dissension may, in the heat of party politics, be created among our people, when you come down to the question of the existence of the Constitution, that is a question beyond all politics; that is a question of life and death. The Constitution and the Union are the life of this great people—yes, sir, the life of life. We all desire to preserve them, North

and South; that is the universal desire. But some of the Southern States, smarting under what they conceive to be aggressions of their Northern brethren and of the Northern States, are not contented to continue this Union, and are taking steps, formidable steps, toward a dissolution of the Union, and toward the anarchy and the bloodshed, I fear, that are to follow. I say, sir, we are in the presence of great events. We must elevate ourselves to the level of the great occasion. No party warfare about mere party questions or party measures ought now to engage our attention. They are left behind; they are as dust in the balance. The life, the existence of our country, of our Union, is the mighty question; and we must elevate ourselves to all those considerations which belong to this high subject.

I hope, therefore, gentlemen will be disposed to bring the sincere spirit of conciliation, the sincerest spirit and desire to adjust all these difficulties, and to think nothing of any little concessions of opinions that they may make, if thereby the Constitution and the country can be preserved.

The great difficulty here, sir,—I know it; I recognize it as the difficult question, particularly with the gentlemen from the North—is the admission of this line of division for the territory, and the recognition of slavery on the one side, and the prohibition of it on the other. The recognition of slavery on the southern side of that line is the great difficulty, the great question with them. Now, I beseech you to think, and you, Mr. President, and all, to think whether, for such a comparative trifle as that, the Union of this country is to be sacrificed. Have we realized to ourselves the momentous consequences of such an event? When has the world seen such an event? This is a

mighty empire. Its existence spreads its influence throughout the civilized world. Its overthrow will be the greatest shock that civilization and free government have received; more extensive in its consequences; more fatal to mankind and to the great principles upon which the liberty of mankind depends, than the French Revolution with all its blood and with all its war and violence. And all for what? Upon questions concerning this line of division between slavery and freedom. Why, Mr. President, suppose this day all the Southern States, being refused this right; being refused this partition; being denied this privilege, were to separate from the Northern States, and do it peacefully, and then were to come to you peacefully and say, "Let there be no war between us; let us divide fairly the Territories of the United States"; could the northern section of the country refuse so just a demand? What would you then give them? What would be the fair proportion? If you allowed them their fair relative proportion, would you not give them as much as is now proposed to be assigned on the southern side of that line, and would they not be at liberty to carry their slaves there, if they pleased? You would give them the whole of that; and then what would be its fate?

It is upon the general principle of humanity, then, that you (addressing Republican Senators) wish to put an end to slavery, or is it to be urged by you as a mere topic and point of party controversy to sustain party power? Surely I give you credit for looking at it upon broader and more generous principles. Then, in the worst event, after you have encountered disunion, that greatest of all political calamities to the people of this country, and the disunionists come, the separating States come, and demand or take their portion of the Territories, they can take, and will be entitled

to take, all that will now lie on the southern side of the line which I have proposed. Then they will have a right to permit slavery to exist in it; and what do you gain for the cause of anti-slavery? Nothing whatever. Suppose you should refuse their demand, and claim the whole for yourselves, that would be a flagrant injustice which you would not be willing that I should suppose would occur. But if you did, what would be the consequence? A State north and a State south, and all the States, north and south, would be attempting to grasp at and seize this territory, and to get all of it that they could. That would be the struggle, and you would have war; and not only disunion, but all these fatal consequences would follow from your refusal now to permit slavery to exist, to recognize it as existing, on the southern side of the proposed line, while you give to the people there the right to exclude it when they come to form a State government, if such should be their will and pleasure.

Now, gentlemen, in view of this subject, in view of the mighty consequences, in view of the great events which are present before you, and of the mighty consequences which are just now to take effect, is it not better to settle the question by a division upon the line of the Missouri Compromise? For thirty years we lived quietly and peacefully under it. Our people, North and South, were accustomed to look at it as a proper and just line. Can we not do so again? We did it then to preserve the peace of the country. Now you see this Union in the most imminent danger. I declare to you that it is my solemn conviction that unless something be done, and something equivalent to this proposition, we shall be a separated and divided people in six months from this time. That is my firm con-

viction. There is no man here who deplores it more than I do; but it is my sad and melancholy conviction that that will be the consequence. I wish you to realize fully the danger. I wish you to realize fully the consequences which are to follow. You can give increased stability to this Union; you can give it an existence, a glorious existence, for great and glorious centuries to come, by now setting it upon a permanent basis, recognizing what the South considers as its rights; and this is the greatest of them all; it is that you should divide the territory by this line, and allow the people south of it to have slavery when they are admitted into the Union as States and to have it during the existence of the territorial government. That is all. Is it not the cheapest price at which such a blessing as this Union was ever purchased? You think, perhaps, or some of you, that there is no danger, that it will but thunder and pass away. Do not entertain such a fatal delusion. I tell you it is not so. I tell you that as sure as we stand here disunion will progress. I fear it may swallow up even old Kentucky in its vortex—as true a State to the Union as yet exists in the whole confederacy—unless something be done; but that you will have disunion, that anarchy and war will follow it, that all this will take place in six months, I believe as confidently as I believe in your presence. I want to satisfy you of the fact. . . .

The present exasperation, the present feeling of disunion, is the result of a long-continued controversy on the subject of slavery and of territory. I shall not attempt to trace that controversy; it is unnecessary to the occasion, and might be harmful. In relation to such controversies, I will say, though, that all the wrong is never on one side, or all the right on the other. Right and wrong, in this

world, and in all such controversies, are mingled together. I forbear now any discussion or any reference to the right or wrong of the controversy, the mere party controversy; but in the progress of party, we now come to a point where party ceases to deserve consideration, and the preservation of the Union demands our highest and our greatest exertions. To preserve the Constitution of the country is the highest duty of the Senate, the highest duty of Congress—to preserve it and to perpetuate it, that we may hand down the glories which we have received to our children and to our posterity, and to generations far beyond us. We are, Senators, in positions where history is to take notice of the course we pursue.

History is to record us. Is it to record that when the destruction of the Union was imminent; when we saw it tottering to its fall; when we saw brothers arming their hands for hostility with one another, we stood quarreling about points of party politics; about questions which we attempted to sanctify and to consecrate by appealing to our conscience as the source of them? Are we to allow such fearful catastrophes to occur while we stand trifling away our time? While we stand thus, showing our inferiority to the great and almighty dead, showing our inferiority to the high positions which we occupy, the country may be destroyed and ruined; and to the amazement of all the world, the great Republic may fall prostrate and in ruins, carrying with it the very hope of that liberty which we have heretofore enjoyed; carrying with it, in place of the peace we have enjoyed, nothing but revolution and havoc and anarchy. Shall it be said that we have allowed all these evils to come upon our country, while we were engaged in the petty and small disputes and debates to which

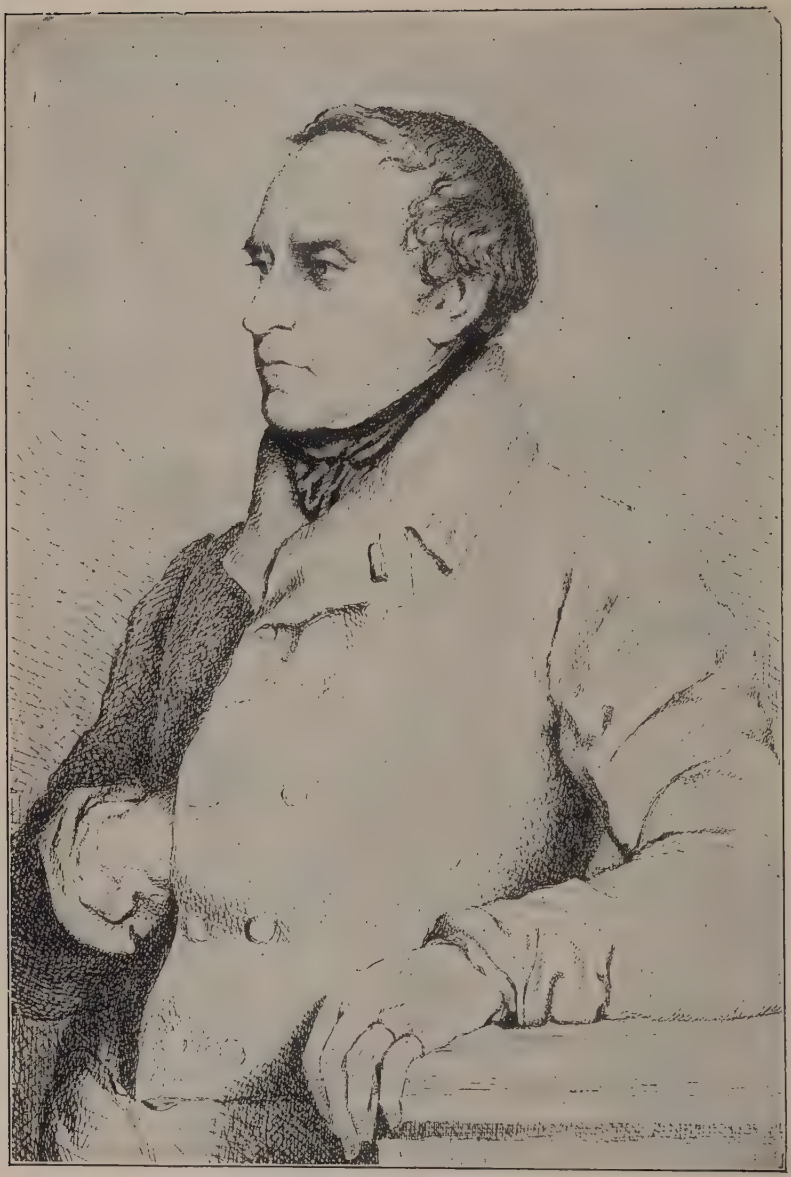
I have referred? Can it be that our name is to rest in history with this everlasting stigma and blot upon it?

Sir, I wish to God it was in my power to preserve this Union by renouncing or agreeing to give up every conscientious and other opinion. I might not be able to discard it from my mind; I am under no obligation to do that. I may retain the opinion, but if I can do so great a good as to preserve my country and give it peace, and its institutions and its Union stability, I will forego any action upon my opinions. Well, now, my friends (addressing the Republican Senators), that is all that is asked of you. Consider it well, and I do not distrust the result. As to the rest of this body, the gentlemen from the South, I would say to them, can you ask more than this? Are you bent on revolution, bent on disunion? God forbid it. I cannot believe that such madness possesses the American people. This gives reasonable satisfaction. I can speak with confidence only of my own State. Old Kentucky will be satisfied with it, and she will stand by the Union and die by the Union if this satisfaction be given. Nothing shall seduce her. The clamor of no revolution, the seductions and temptations of no revolution, will tempt her to move one step. She has stood always by the side of the Constitution; she has always been devoted to it, and is this day. Give her this satisfaction, and I believe all the States of the South that are not desirous of disunion as a better thing than the Union and the Constitution, will be satisfied and will adhere to the Union, and we shall go on again in our great career of national prosperity and national glory.

But, sir, it is not necessary for me to speak to you of the consequences that will follow disunion. Who of us is not proud of the greatness we have achieved? Disunion

and separation destroy that greatness. Once disunited, we are no longer great. The nations of the earth who have looked upon you as a formidable Power, and rising to untold and immeasurable greatness in the future, will scoff at you. Your flag, that now claims the respect of the world, that protects American property in every port and harbor of the world, that protects the rights of your citizens everywhere, what will become of it? What becomes of its glorious influence? It is gone; and with it the protection of American citizens and property. To say nothing of the national honor which is displayed to all the world, the protection of your rights, the protection of your property abroad is gone with that national flag, and we are hereafter to conjure and contrive different flags for our different republics according to the feverish fancies of revolutionary patriots and disturbers of the peace of the world. No, sir; I want to follow no such flag. I want to preserve the union of my country. We have it in our power to do so, and we are responsible if we do not do it.

I do not despair of the Republic. When I see before me Senators of so much intelligence and so much patriotism, who have been so honored by their country, sent here as the guardians of that very Union which is now in question, sent here as the guardians of our national rights, and as guardians of that national flag, I cannot despair: I cannot despond. I cannot but believe that they will find some means of reconciling and adjusting the rights of all parties, by concessions, if necessary, so as to preserve and give more stability to the country and to its institutions.



FRANCOIS PIERRE GUILLAUME GUIZOT

GUIZOT

FRANÇOIS PIERRE GUILLAUME GUIZOT, an eminent French historian, statesman, and constitutional royalist, was born at Nîmes, France, Oct. 4, 1787, where his family, who were Protestants, had long occupied a high place among the burghers of that city, and died at Val-Richer, Normandy, Oct. 12, 1874. Educated at Geneva, he proceeded in 1805 to Paris to prepare for the Bar, but for some years devoted himself entirely to literary pursuits. In 1812, he was appointed professor of Modern History at the Sorbonne, Paris, and, after the restoration of the Bourbons, became Secretary-General of the Interior. In 1816, he was promoted to the Council of State and to the general directorship of the departmental and communal administration of the kingdom. Having become, with Royer-Collard, one of the founders of the Liberal party, styled "doctrinaires," he became obnoxious to the friends of reaction, and in 1821 was deprived of his offices; four years later, he was even prohibited from delivering lectures. The following five years, during which he acted as one of the leaders of the Liberal Opposition, constituted the period of his greatest literary activity. He published during this period and subsequently a "History of Representative Government," a "History of the Revolution in England," "Meditations and Moral Studies," and "On the Essence of Religion," with a "Life of Washington" and a translation of Shakespeare. Permitted in 1828 to resume the duties of his professorial chair, he delivered a course of lectures which raised his reputation as a historian to a great height, and formed the basis of his general "History of Civilization in Europe," and "History of Civilization in France." When Louis Philippe became King of the French, the Ministry of the Interior was given to Guizot. Subsequently, he became Minister of Public Instruction, and to a large extent must be regarded as the creator of the existing educational establishments in France. In 1840, he accepted the post of Ambassador at London, but in October of the same year became Minister of Foreign Affairs, to which, subsequently, he added the post of Premier. His administration lasted for eight years, being the longest which existed under the constitutional monarchy. When the government of Louis Philippe was overthrown, in 1848, he took refuge in impoverished circumstances in London. There, relates an authority, "the society of England received the fallen statesman with as much distinction and respect as they had shown eight years before to the King's ambassador, though many disapproved of much of his recent policy. Sums of money were placed at his disposal, which he declined. A professorship at Oxford was spoken of, which he was unable to accept. His old friends resumed their relations with him. For himself, serene and undisturbed by a catastrophe which had shaken Europe, he immediately collected a few books and resumed the narrative of the British Commonwealth, until he brought it down to Monk and Richard Cromwell." Guizot survived the fall of the monarchy twenty-six years, and in his later years wrote the "Memoirs of My Own Time" and a "History of France, related to My Grandchildren."

CIVILIZATION AND THE INDIVIDUAL MAN

BEING called upon to give a course of lectures, and having considered what subject would be most agreeable and convenient to fill up the short space allowed us from now to the close of the year, it has occurred to me that a general sketch of the history of modern Europe, considered more especially with regard to the progress of civilization—that a general survey of the history of European civilization, of its origin, its progress, its end, its character, would be the most profitable subject upon which I could engage your attention. . . .

I shall commence the investigation by placing before you a series of hypotheses. I shall describe society in various conditions, and shall then ask if the state in which I so describe it is, in the general opinion of mankind, the state of a people advancing in civilization—if it answer to the signification which manknd generally attaches to this word.

First, imagine a people whose outward circumstances are easy and agreeable: few taxes, few hardships; justice is fairly administered; in a word, physical existence, taken altogether, is satisfactorily and happily regulated. But with all this, the moral and intellectual energies of this people are studiously kept in a state of torpor and inertness. It can hardly be called oppression; its tendency is not of that character—it is rather compression. We are not without examples of this state of society. There have been a great number of little aristocratic republics in which the people have been thus treated, like so many flocks of

sheep, carefully tended, physically happy, but without the least intellectual and moral activity. Is this civilization? De we recognize here a people in a state of moral and social advancement?

Let us take another hypothesis. Let us imagine a people whose outward circumstances are less favorable and agreeable; still, however, supportable. As a set-off, its intellectual and moral cravings have not here been entirely neglected. A certain range has been allowed them —some few pure and elevated sentiments have been here distributed; religious and moral notions have reached a certain degree of improvement; but the greatest care has been taken to stifle every principle of liberty. The moral and intellectual wants of this people are provided for in the way that, among some nations, the physical wants have been provided for; a certain portion of truth is doled out to each, but no one is permitted to help himself—to seek for truth on his own account. Immobility is the character of its moral life; and to this condition are fallen most of the populations of Asia, in which theocratic government restrains the advance of man: such, for example, is the state of the Hindus. I again put the same question as before: Is this a people among whom civilization is going on?

I will change entirely the nature of the hypothesis: Suppose a people among whom there reigns a very large stretch of personal liberty, but among whom also disorder and inequality almost everywhere abound. The weak are oppressed, afflicted, destroyed; violence is the ruling character of the social condition. Every one knows that such has been the state of Europe. Is this a civilized state? It may, without doubt, contain germs of civilization which

may progressively shoot up; but the actual state of things which prevails in this society is not, we may rest assured, what the common-sense of mankind would call civilization.

I pass on to a fourth and last hypothesis. Every individual here enjoys the widest extent of liberty; inequality is rare, or, at least, of a very slight character. Every one does as he likes, and scarcely differs in power from his neighbor. But then here scarcely such a thing is known as a general interest; here exist but few public ideas; hardly any public feeling; but little society; in short, the life and faculties of individuals are put forth and spent in an isolated state, with but little regard to society, and with scarcely a sentiment of its influence. Men here exercise no influence upon one another; they leave no traces of their existence. Generation after generation pass away, leaving society just as they found it. Such is the condition of the various tribes of savages; liberty and equality dwell among them, but no touch of "civilization."

I could easily multiply these hypotheses, but I presume that I have gone far enough to show what is the popular and natural signification of the word " civilization."

It is evident that none of the states which I have just described will correspond with the common notion of mankind respecting this term. It seems to me that the first idea comprised in the word "civilization" (and this may be gathered from the various examples which I have placed before you) is the notion of progress, of development. It calls up within us the notion of a people advancing, of a people in a course of improvement and melioration.

Now, what is this progress? What is this development? In this is the great difficulty. The etymology of the word seems sufficiently obvious—it points at once to

the improvement of civil life. The first notion which strikes us in pronouncing it is the progress of society; the melioration of the social state; the carrying to higher perfection the relations between man and man. It awakens within us at once the notion of an increase of national prosperity, of a greater activity and better organization of the social relations. On one hand there is a manifest increase in the power and well-being of society at large; and on the other a more equitable distribution of this power and this well-being among the individuals of which society is composed.

But the word "civilization" has a more extensive signification than this, which seems to confine it to the mere outward, physical organization of society. Now, if this were all, the human race would be little better than the inhabitants of an ant-hill or beehive; a society in which nothing was sought for beyond order and well-being—in which the highest, the sole aim, would be the production of the means of life, and their equitable distribution.

But our nature at once rejects this definition as too narrow. It tells us that man is formed for a higher destiny than this. That this is not the full development of his character—that civilization comprehends something more extensive, something more complex, something superior to the perfection of social relations, of social power and well-being.

That this is so, we have not merely the evidence of our nature, and that derived from the signification which the common-sense of mankind has attached to the word, but we have likewise the evidence of facts.

No one, for example, will deny that there are communities in which the social state of man is better—in which

the means of life are better supplied, are more rapidly produced, are better distributed than in others, which yet will be pronounced by the unanimous voice of mankind to be superior in point of civilization.

Take Rome, for example, in the splendid days of the Republic, at the close of the second Punic War; the moment of her greatest virtues, when she was rapidly advancing to the empire of the world—when her social condition was evidently improving. Take Rome again under Augustus, at the commencement of her decline, when, to say the least, the progressive movement of society halted, when bad principles seemed ready to prevail; but is there any person who would not say that Rome was more civilized under Augustus than in the days of Fabricius or Cincinnatus?

Let us look further; let us look at France in the seventeenth and eighteenth centuries. In a merely social point of view, as respects the quantity and the distribution of well-being among individuals, France, in the seventeenth and eighteenth centuries, was decidedly inferior to several of the other States of Europe; to Holland and England in particular. Social activity, in these countries, was greater, increased more rapidly, and distributed its fruits more equitably among individuals. Yet consult the general opinion of mankind, and it will tell you that France in the seventeenth and eighteenth centuries was the most civilized country of Europe. Europe has not hesitated to acknowledge this fact, and evidence of its truth will be found in all the great works of European literature.

It appears evident, then, that all that we understand by this term is not comprised in the simple idea of social well-being and happiness; and, if we look a little deeper,

we discover that, besides the progress and melioration of social life, another development is comprised in our notion of civilization: namely, the development of individual life, the development of the human mind and its faculties—the development of man himself.

It is this development which so strikingly manifested itself in France and Rome at these epochs; it is this expansion of human intelligence which gave to them so great a degree of superiority in civilization. In these countries the godlike principle which distinguishes man from the brute exhibited itself with peculiar grandeur and power, and compensated in the eyes of the world for the defects of their social system. These communities had still many social conquests to make, but they had already glorified themselves by the intellectual and moral victories they had achieved. Many of the conveniences of life were here wanting; from a considerable portion of the community were still withheld their natural rights and political privileges; but see the number of illustrious individuals who lived and earned the applause and approbation of their fellowmen. Here, too, literature, science, and art attained extraordinary perfection, and shone in more splendor than perhaps they had ever done before. Now, wherever this takes place, wherever man sees these glorious idols of his worship displayed in their full lustre—wherever he sees this fund of rational and refined enjoyment for the godlike part of his nature called into existence, there he recognizes and adores civilization.

Two elements, then, seem to be comprised in the great fact which we call civilization; two circumstances are necessary to its existence—it lives upon two conditions—it reveals itself by two symptoms: the progress of society, the

progress of individuals; the melioration of the social system, and the expansion of the mind and faculties of man. Wherever the exterior condition of man becomes enlarged, quickened, and improved; wherever the intellectual nature of man distinguishes itself by its energy, brilliancy, and its grandeur; wherever these two signs concur, and they often do so, notwithstanding the gravest imperfections in the social system, there man proclaims and applauds civilization.

Such, if I mistake not, would be the notion mankind in general would form of civilization from a simple and rational inquiry into the meaning of the term. This view of it is confirmed by history. If we ask of her what has been the character of every great crisis favorable to civilization, if we examine those great events which all acknowledge to have carried it forward, we shall always find one or other of the two elements which I have just described. They have all been epochs of individual or social improvement—events which have either wrought a change in individual man, in his opinions, his manners; or, in his exterior condition, his situation as regards his relations with his fellowmen. Christianity, for example —I allude not merely to the first moment of its appearance, but to the first centuries of its existence—Christianity was in no way addressed to the social condition of man; it distinctly disclaimed all interference with it. It commanded the slave to obey his master. It attacked none of the great evils, none of the gross acts of injustice by which the social system of that day was disfigured; yet who but will acknowledge that Christianity has been one of the greatest promoters of civilization? And wherefore? Because it has changed the interior condition of

man, his opinions, his sentiments; because it has regenerated his moral, his intellectual character.

We have seen a crisis of an opposite nature; a crisis affecting not the intellectual, but the outward condition of man, which has changed and regenerated society. This also, we may rest assured, is a decisive crisis of civilization. If we search history through, we shall everywhere find the same result; we shall meet with no important event, which had a direct influence in the advancement of civilization, which has not exercised it in one of the two ways I have just mentioned. . . .

When any great change takes place in the state of a country—when any great development of social prosperity is accomplished within it—any revolution or reform in the powers and privileges of society, this new event naturally has its adversaries. It is necessarily contested and opposed. Now what are the objections which the adversaries of such revolutions bring against them?

They assert that this progress of the social condition is attended with no advantage; that it does not improve in a corresponding degree the moral state—the intellectual powers of man; that it is a false, deceitful progress, which proves detrimental to his moral character, to the true interests of his better nature. On the other hand, this attack is repulsed with much force by the friends of the movement. They maintain that the progress of society necessarily leads to the progress of intelligence and morality; that, in proportion as the social life is better regulated, individual life becomes more refined and virtuous. Thus the question rests in abeyance between the opposers and partisans of the change.

But reverse this hypothesis: suppose the moral devel-

opment in progress. What do the men who labor for it generally hope for? What, at the origin of societies, have the founders of religion, the sages, poets, and philosophers, who have labored to regulate and refine the manners of mankind, promised themselves? What but the melioration of the social condition; the more equitable distribution of the blessings of life? What, now, let me ask, should be inferred from this dispute and from those hopes and promises? It may, I think, be fairly inferred that it is the spontaneous, intuitive conviction of mankind; that the two elements of civilization—the social and moral development—are intimately connected; that, at the approach of one, man looks for the other. It is to this natural conviction we appeal when, to second or combat either one or the other of the two elements, we deny or attest its union with the other. We know that if men were persuaded that the melioration of the social condition would operate against the expansion of the intellect, they would almost oppose and cry out against the advancement of society. On the other hand, when we speak to mankind of improving society by improving its individual members, we find them willing to believe us, and to adopt the principle. Hence, we may affirm that it is the intuitive belief of man that these two elements of civilization are intimately connected, and that they reciprocally produce one another.

If we now examine the history of the world, we shall have the same result. We shall find that every expansion of human intelligence has proved of advantage to society; and that all the great advances in the social condition have turned to the profit of humanity. One or other of these facts may predominate, may shine forth with greater splen-

der for a season, and impress upon the movement its own particular character. At times, it may not be till after the lapse of a long interval, after a thousand transformations, a thousand obstacles, that the second shows itself and comes, as it were, to complete the civilization which the first had begun; but when we look closely, we easily recognize the link by which they are connected. The movements of Providence are not restricted to narrow bounds; it is not anxious to deduce to-day the consequences of the premises it laid down yesterday. It may defer this for ages, till the fulness of time shall come. Its logic will not be less conclusive for reasoning slowly. Providence moves through time, as the gods of Homer through space—it makes a step, and ages have rolled away! How long a time, how many circumstances intervened, before the regeneration of the moral powers of man by Christianity exercised its great, its legitimate influence upon his social condition? Yet who can doubt or mistake its power?

If we pass from history to the nature itself of the two facts which constitute civilization, we are infallibly led to the same result. We have all experienced this. If a man make a mental advance, some mental discovery, if he acquire some new idea, or some new faculty, what is the desire that takes possession of him at the very moment he makes it? It is the desire to promulgate his sentiment to the exterior world—to publish and realize his thought. When a man acquires a new truth—when his being in his own eyes has made an advance, has acquired a new gift, immediately there becomes joined to this acquirement the notion of a mission. He feels obliged, impelled, as it were, by a secret interest, to extend, to carry out of himself the change, the melioration which has been accomplished

within him. To what but this do we owe the exertions of great reformers? The exertions of those great benefactors of the human race, who have changed the face of the world, after having first been changed themselves, have been stimulated and governed by no other impulse than this.

So much for the change which takes place in the intellectual man. Let us now consider him in a social state. A revolution is made in the condition of society. Rights and property are more equitably distributed among individuals; this is as much as to say, the appearance of the world is purer—is more beautiful. The state of things, both as respects governments, and as respects men in their relations with each other, is improved. And can there be a question whether the sight of this goodly spectacle, whether the melioration of this external condition of man, will have a corresponding influence upon his moral, his individual character—upon humanity? Such a doubt would belie all that is said of the authority of example and of the power of habit, which is founded upon nothing but the conviction that exterior facts and circumstances, if good, reasonable, well-regulated, are followed, sooner or later, more or less completely, by intellectual results of the same nature, of the same beauty; that a world better governed, better regulated, a world in which justice more fully prevails, renders man himself more just; that the intellectual man, then, is instructed and improved by the superior condition of society, and his social condition, his external well-being, meliorated and refined by increase of intelligence in individuals; that the two elements of civilization are strictly connected; that ages, that obstacles of all kinds, may interpose between them; that it is possible they may un-

dergo a thousand transformations before they meet together; but that sooner or later this union will take place is certain, for it is a law of their nature that they should do so—the great facts of history bear witness that such is really the case—the instinctive belief of man proclaims the same truth.

ADDRESS AT THE DISTRIBUTION OF PRIZES AT THE UNIVERSITY OF PARIS

DELIVERED AUGUST 10, 1833

YOUNG STUDENTS,—It would be impossible for any one here present to say for whom this occasion has the most charm,—for you who come here to receive the crowns which you have won, for your friends who see them placed upon your heads, or for your instructors who have taught you how to deserve them.

Teachers, friends, pupils, enjoy to the utmost this festival, for it is the worthy reward of a year's regular and assiduous labor. Discipline has everywhere maintained order, which is the only guarantee of effectual work and legitimate success. Ideas foreign to the acquisition of knowledge have not been allowed to divert the attention or weaken the mind. Youth animated, as it should be, by enthusiasm, fervid yet controlled, has applied itself to the achievement of victories which to-day we proclaim. The course of study itself has experienced the effect of this salutary influence. More varied than at any other epoch, it is no less solid, which is the only condition under which the extension of instruction can be called progress. Without doubt, just in proportion as the human mind explores new fields, public instruction should follow and increase with it. But if it should lose its force, if understand-

ing and appreciation of the enduring standards of truth and beauty were to become less, then there would be in its place only decadence.

It is possible for intellects, like empires, to decline and become enfeebled through excess of pride and acquisition. Taken by itself the amount of knowledge acquired at your age is of small account, but to come from our schools with minds sound, active, discriminating, well-trained, that makes you worthy of your country's pride.

It is in maintaining the intimate alliance of letters, of philosophy, and of science that we obtain the best results. What time, what circumstances, were ever more propitious for it than our own? It is the honor of the government that France has at last established that there is no reason to doubt the most brilliant progress in civilization, nor the freest development of the human mind exempt from all cowardly distrust as well as from all self-interested prejudice; it can, it will, it must be wise enough to honor and encourage literature, which is civilization itself; philosophy, which elevates and emancipates the soul; and the sciences, which set right the ideas of man and extend his power. What future have they not the right to hope under this reign of reason, for which every improvement, every truth is a force and a guarantee. This future will not fail us; we shall see literature, philosophy, and science working together; soon the influence of practical instruction will be felt in the humblest dwelling, and higher education even more advanced. The State will lend its power, liberty its impulsion, and in this unity of effort the public schools will be ever the first to recognize and to serve the legitimate needs of society.

Let us not forget that the greatest destinies have their trials, and the happiest conditions their perils. Freed from the im-

pediments which have so long weighed upon human intelligence and borne it down, too many people have been induced to believe that instruction should be, above all, apt and easy, education unexacting, and that prolonged study and severe regulations should henceforth be out of date. The studies in our schools, also the knowledge commonly displayed in society, show quickly the error of this presumption.

But I look about me, gentlemen, and I am reassured. This corps of teachers recognizes and avoids that danger. It is its mission to separate with care, and to combat whatever there may be false and dangerous in the ideas of the moment and the thoughtless impulses of youth. Already, and on more than one occasion, it has shown its comprehension of, and fulfilled this necessary mission. It has protected by turns religion, higher education, and popular instruction against frivolous indifference or powerful enmity. Protected by the morality and the independence of their task, these instructors, far from truckling to the spirit which seemed to prevail, have ever labored to preserve the growing generations from the errors and misfortunes into which their unguided inclinations might lead them. It will persevere in this difficult but salutary effort.

And you yourselves, young students, despite the inexperience and wilfulness natural to your age, you will comprehend the regulations of which you are the object; you will acquiesce in their severity; you yourselves will aid your masters in giving you that training which is in accord with reason and the laws of divine Providence. Do not beguile yourselves with vain illusions; do not flatter yourselves that in the labors which will follow that of our schools you will encounter the same support, or that the same friendly interest will surround you at the moment of success!

The world awaits you with its engrossing interests, its indifference, its heartless rivalries, its hasty judgments! Upon the world's stage, life is always laborious, oftentimes arduous! May your education have prepared you for its trials instead of concealing them!

Congratulate yourselves upon finding in our schools this discipline, these habits of order and respect, these great principles that fortify the soul, that will enable you to triumph in the formidable struggles of real life as you have come forth victorious in the pleasurable contests of youth.

May your friends be congratulated also with you; may they second your instructors and yourselves in your efforts to imprint upon national education a stamp strong in morality and wisdom. It is our duty to move ever toward this end; it will one day be your happiness that we have devoted ourselves to its attainment.

AT THE UNVEILING OF THE STATUE OF WILLIAM THE CONQUEROR

DELIVERED AT FALAISE, OCTOBER 26, 1851

YOU afford to-day, gentlemen, a rare example, an example of memory faithful, enduring, and reaching backward through the centuries!

Nearly eight hundred years ago William the Conqueror died, abandoned and alone, in this Normandy which owes to him its greatness. With great difficulty attendants were found at Rouen to guard his body and escort his bier; at Caen it was hard to obtain the few feet of earth for his burial. You atone to-day for this indifference on the part of his contemporaries; by your persevering efforts and by the talent of an eminent artist King William is reinstated in his native city;

Falaise gives back to him, after eight centuries, the glory which from him she received.

It is honorable to do justice to a great man! He should no more be flattered after death than during life; his errors, his misdeeds, his vices, and the crimes he committed should be brought to light and severely judged. But this just severity once shown, the wrong once recognized and treated as it deserved, when the man has been really great, he remains great, despite his imperfections thus disclosed; and then it becomes also a duty to extol his merits and honor his memory with pomp and ceremony: for great men make the glory of a people, even though they may have been harsh masters and their glory dearly bought.

William of Normandy was truly a great man; and if the greatness of princes is estimated, as it should be, by the difficulty of their undertakings and the importance of the results, there are few that are superior to him.

Call to mind, gentlemen, an enterprise accomplished in our days, under our very eyes—the expedition to Algiers in 1830. The case in question was the embarkation and transportation of an army of thirty thousand men to the farther shore of the Mediterranean to demand of a barbarian just satisfaction. What immense preparations! What care! What effort! What mighty resources displayed by our all-powerful civilization! And all this was judged necessary in proportion as the enterprise was considered difficult! And when the day of trial came nothing was found to be superfluous for success; and the success of the enterprise made the fame of its leaders.

In the eleventh century, society hardly emerged from barbarism, without any of the resources civilization and science give to us, Duke William gathered together, embarked, transported across the Channel, and landed upon an enemy's soil

more than thirty thousand men, and, scarcely landed, won victories and conquered a kingdom. So much for the difficulty of the undertaking! So much for the grandeur of the result!

Not only did William cross the sea with his army upon frail barks; not only did he conquer a kingdom; he did much more than that; he founded a State. He established with strength and solidity on foreign soil his power and his race; he framed new laws; he introduced a new language, and his work, lasting through centuries, still endures, and it is still in the language of King William that England's noble Queen is addressed in her Parliament, and that in which she responds.

We have seen, gentlemen, conquests equally vast, equally brilliant, as those of King William. Their duration has been hardly longer than their accomplishment. It is a rare phenomenon when invasions result in the foundation of governments. William achieved this work. He was in complete accord with the spirit and permanent interests of his time; he had the good sense to preserve, as well as the genius to conquer.

We have certainly the right, gentlemen, to render him this justice, for his glory cost us very dear. It had its origin in that national struggle which endured for more than three centuries between France and England, each being anxious to subjugate and possess the other. William, in establishing but partial and precarious bonds between the two nations, was the cause of that era of implacable hostility and of all the wars waged between them, until finally each became independent of the other.

We have come forth victors from this great conquest. We have reconquered, one after the other, all portions of our own

territory and gloriously assured our national independence. That figure without parallel in the history of the world, having the nature of both angel and hero, Joan of Arc, made of no avail what the successors of William wished to do to France; and in this same land, in this same city of Rouen, where King William died, the virgin warrior sealed with her martyrdom the deliverance of her country.

I pass from these memories of the past, both sad and glorious! I no longer give heed save to ourselves and the history of our own time. In our days, also, numerous vessels crowd our shores and take on board thousands of persons for transportation to England. Is it a new war which there they go to carry and to find? No, gentlemen, it is peace which they carry and which draws them thither; they go in search neither of adventure nor of conquest; they go to offer and to receive the pledges of reciprocal prosperity. The relations of the two nations are now as peaceful as frequent and active. A palace of crystal where they assemble together, a cord invisible, a light flashing under the waves, which transmits from one to the other the announcement of their needs and of their mutual service; there you behold the bonds which to-day replace those that William the Conqueror wished to form!

Which of the two epochs, gentlemen, is the happier? Which of the two spectacles the more beautiful? Assuredly, even in the midst of the trials and uncertainties weighing upon us in our agitated and precarious state, we have reason to be, in our time, proud and full of anticipation, provided that our hope and our pride do not cause our indulgence in the pretensions and chimeras of foolish self-satisfaction.

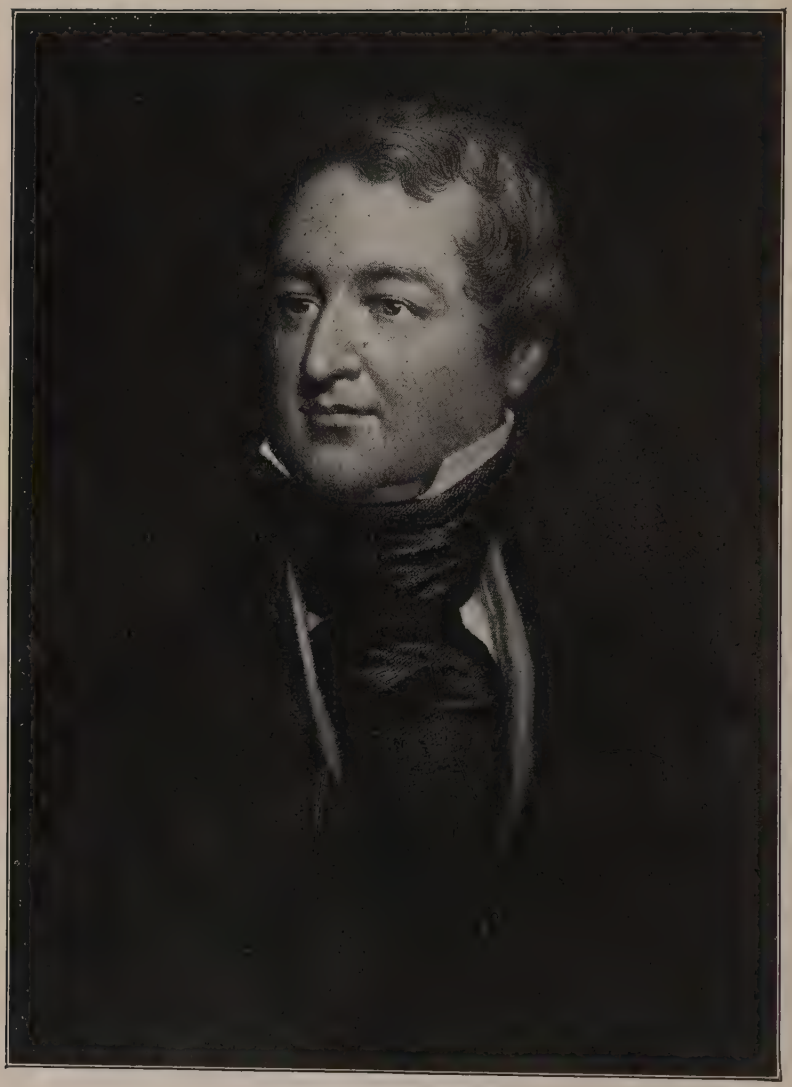
and of which one is not obliged to say, in the language of a great poet given by Normandy to France—

> "And as it has the brilliancy of glass,
> Has likewise its fragility."

I do not wish, in the midst of this time of rejoicing, to utter words of sadness, but you will pardon me, gentlemen, the expression of a sentiment shared by all sensible and all worthy people.

When tossed about in mid-ocean and by violent tempests, it is of small moment that the vessel be fine, well-armed, thoroughly provided and manned with sailors intelligent and brave; it is necessary, it is more necessary than aught else, that the crew be united and that the ship have strong anchors, for therein depends her safety. Let us bind ourselves firmly together, gentlemen, and unitedly lay hold of the strong anchor of Society! God will give us the strength if we do what is requisite to deserve it!

[Specially translated by Mary Emerson Adams.]



SIR ROBERT PEEL

SIR ROBERT PEEL

IR ROBERT PEEL, an eminent English statesman, administrator, financier, and parliamentary debater, was born near Bury, Lancashire, Feb. 5, 1788, and died at London, July 2, 1850. After an education at Harrow and at Oxford, he entered Parliament in 1809, and two years afterward became under-secretary for the Colonies. In 1812, he was appointed Secretary for Ireland, a post he held for six years, earning Irish hatred by his strict administration and bias against Catholics. His aptitude for finance made him useful in the Commons on his return to England, and led him to take interest in fiscal matters and in questions concerning the currency. At this period, he introduced resolutions in the House providing for resumption, in May, 1822, of specie payments, after which he withdrew from Canning's Cabinet, but as Home Secretary joined that of the Duke of Wellington, in which he showed his growing liberalism by introducing and triumphantly carrying the Catholic Emancipation measure. This unlooked-for change of policy in Peel for the time estranged from him many of his old friends: but his liberalism, so far, was not very deep, for he resisted the passing by Lord Grey's Whig administration of the Reform Act of 1832, which among other benefits popularized the representation in Parliament. For some months in 1834–35 he attained the premiership, but the task was an arduous one to govern with a minority, and he presently resigned office and for some years led the Conservative opposition. In 1841, he was, however, returned to power, and for five years remained at the head of a memorable administration. It was during this period of his career that Peel became a convert to free trade and practically abandoned Toryism and adopted the views of the Whigs. His measure for the repeal of the Corn laws in 1846, however, led to his defeat and brought upon him the bitter attacks of Disraeli. His life unhappily ended a few years afterward, as the result of a fall from his horse, on which he was riding in Hyde Park, London (June 29, 1850), and three days later he died of the injuries sustained. Peel was a perfect master of the House of Commons, and it was there that his real genius and character displayed themselves. His style as a speaker was "clear, strong, and stately; full of various argument and apt illustration drawn from books and from the world of politics and commerce."

ON THE REPEAL OF THE CORN LAWS

DELIVERED IN THE HOUSE OF COMMONS, MAY 15, 1846

SIR,—I believe it is now nearly three months since I first proposed, as the organ of her Majesty's government, the measure which I trust is about to receive to-night the sanction of the House of Commons; and, considering the lapse of time—considering the frequent discussions—con-

sidering the anxiety of the people of this country that these debates should be brought to a close, I feel that I should be offering an insult to the House—I should be offering an insult to the country, if I were to condescend to bandy personalities upon such an occasion.

Sir, I foresaw that the course which I have taken from a sense of public duty would expose me to serious sacrifices. I foresaw, as its inevitable result, that I must forfeit friendships which I most highly valued—that I must interrupt political relations in which I felt a sincere pride; but the smallest of all the penalties which I anticipated were the continued venomous attacks of the member for Shrewsbury [Mr. Disraeli]. Sir, I will only say of that honorable gentleman, that if he, after reviewing the whole of my public life—a life extending over thirty years previously to my accession to office in 1841—if he then entertained the opinion of me which he now professes; if he thought I was guilty of these petty larcenies from Mr. Horner and others, it is a little surprising that in the spring of 1841, after his long experience of my public career, he should have been prepared to give me his confidence.

It is still more surprising that he should have been ready—as I think he was—to unite his fortunes with mine in office, thus implying the strongest proof which any public man can give of confidence in the honor and integrity of a minister of the Crown.

Sir, I have explained more than once what were the cirstances under which I felt it my duty to take this course. I did feel in November last that there was just cause for apprehension of scarcity and famine in Ireland. I am stating what were the apprehensions I felt at that time, what were the motives from which I acted; and those apprehensions,

though they may be denied now, were at least shared then by those honorable gentlemen who sit below the gangway [the protectionists]. The honorable member for Somersetshire [Sir T. A. Acland] expressly declared that at the period to which I referred he was prepared to acquiesce in the suspension of the corn laws. An honorable member also, a recent addition to this House, who spoke with great ability the other night, the honorable member for Dorsetshire [Mr. Seymer], distinctly declared that he thought I should have abandoned my duty if I had not advised that, considering the circumstances of Ireland, the restrictions on the importation of foreign corn should be temporarily removed.

I may have been wrong, but my impression was, first, that my duty toward a country threatened with famine required that that which had been the ordinary remedy under all similar circumstances should be resorted to—namely, that there should be free access to the food of man from whatever quarter it might come. I was prepared to give the best proof which public men generally can give of the sincerity of their opinions, by tendering my resignation of office and devolving upon others the duty of proposing this measure; and, sir, I felt this—that if these laws were once suspended, and there was unlimited access to food the produce of other countries, I, and those with whom I acted, felt the strongest conviction that it was not for the public interest, that it was not for the interest of the agricultural party, that an attempt should be made permanently to reimpose restrictions on the importation of food.

I could not propose the re-establishment of the existing law with any guarantee for its permanence. As the noble lord says, I had acted with Mr. Huskisson in 1822, 1825, and 1826, in revising the commercial system and applying to that

system the principles of free trade. In 1842, after my accession to office, I proposed a revision of the corn laws. Had anything taken place at the election of 1844 which precluded that revision? Was there a public assurance given to the people of this country, at the election of 1841, that the existing amount of protection to agriculture should be retained? ["Yes, yes!"] There was, was there? Then, if there was, you were as guilty as I. What was the assurance given? If it was that the amount of protection to agriculture which existed in 1843 and 1841 should be retained, opposition ought to have been made by you to the revision of that system in 1842.

Why was the removal of the prohibition on the importation of foreign meat and foreign cattle assented to? That removal must have been utterly at variance with any assurance that the protection to agriculture which existed in 1840 and 1841 should be retained. Yet that removal was voted by the House by large majorities; and after the bill of 1842 was I not repeatedly asked this question, "Now that you have passed this bill establishing a new corn law, will you give a public assurance that to that you will at all times adhere?"

Did I not uniformly decline to give any such assurance? I said I had no intention of proposing an alteration of that law at the time when the question was put to me; but I distinctly declared that I would not fetter forever my discretion by giving such a pledge. These things are on record. It was quite impossible for me, consistently with my own convictions, after a suspension of import duties, to propose the re-establishment of the existing law with any security for its continuance. Well, then, the question which naturally arose was this—Shall we propose some diminished protection to agriculture, or, in the state of public feeling which will exist

after the suspension of restriction, shall we propose a permanent and ultimate settlement of the question? To be of any avail, it must have been diminished greatly below its present standard, and that diminution, I believe, would have met with as much opposition from the agricultural body as the attempt finally to settle the question.

And now, after all these debates, I am firmly convinced that it is better for the agricultural interest to contemplate the final settlement of this question, rather than to attempt the introduction of a law giving a diminished protection. My belief is that a diminished protection would in no respect conciliate agricultural feeling; and this I must say, nothing could be so disadvantageous as to give an ineffectual protection and yet incur all the odium of giving an adequate one. What have we been told during this discussion?

With scarcely an exception I have listened attentively to every speech that has been made on this side of the House; and, admitting the talent that has been displayed, I confess they have in no respect altered the conviction upon which I have acted. You tell me it would have been possible, with such support as I should have received, to have continued the existing law; I believe it might have been. As far as the gratification of any personal object of ambition is concerned——

[Interruption.]

I am perfectly ready to listen to any reply that may be made to my observations, and I think it is hardly fair to attempt to interrupt me by such exclamations, but it has so far succeeded.

I am told that it would have been possible to continue this protection; but after the suspension of it—for I now assume that the suspension would have been assented to on ac-

count of the necessities of Ireland—the difficulty of maintaining it would have been greatly increased; because it would have been shown, after the lapse of three years, that, although it had worked tolerably well during the continuance of abundance, or at least of average harvests, yet at the moment it was exposed to the severe trial of scarcity it then ceased to effect the object for which it was enacted, and that, in addition to the state of public feeling with reference to restrictions on imports generally, would have greatly added to the difficulty of maintaining the law. There would have been public proof of its inefficiency for one of the great objects for which it was enacted.

But let me say, although it has not been brought prominently under consideration, that, without any reference to the case of Ireland, the working of the law, as far as Great Britain is concerned, during the present year has not been satisfactory. You would have had to contend not merely with difficulties arising from suspension on account of the case of Ireland, but it would have been shown to you that the rate of duty has been high on account of the apparent lowness in the price of corn; while that lowness of price has arisen not from abundance in quantity, but from deficient quality. It would have been shown, and conclusively, that there are greater disparities of price in most of the principal markets of this country—between corn of the highest quality and of the lowest—than have ever existed in former periods. It would have been proved that there never was a greater demand than there has been during the present year for wheat of fine quality for the purpose of mixing with wheat of inferior quality, which forms the chief article brought for sale into our domestic markets. It would have been shown you that had there been free access to wheat of higher quality

than they have assumed, the whole population of this country would for the last four months have been consuming bread of a better quality.

My belief, therefore, is that in seeking the re-enactment of the existing law after its suspension you would have had to contend with greater difficulties than you anticipate. Still I am told, "You would have had a majority." I think a majority might have been obtained. I think you could have continued this law, notwithstanding these increased difficulties, for a short time longer; but I believe that the interval of its maintenance would have been but short, and that there would have been, during the period of its continuance, a desperate conflict between different classes of society; that your arguments in favor of it would have been weak; that you might have had no alternative at an early period, had the cycle of unfavorable harvests returned—and who can give an assurance that they would not?—that you might at an early period have had no alternative but to concede an alteration of this law under circumstances infinitely less favorable than the present to a final settlement of the question.

The honorable gentleman the member for Dorsetshire said: "We can fight the league with their own weapons;" that is to say, finding that we cannot control by law those measures resorted to by the Anti-Corn-Law League, which I cannot defend, and which I very sincerely regret were ever resorted to—the establishment of voters in counties, not being naturally voters in those counties—the honorable gentleman said:

"We can make faggot votes as well as they;" and the landed interest, he said, by the greater facilities which they possess, would be able to beat the league. Well, but what a sad alternative is this! What a sad conflict to be carrying

on! Even admitting that it would be necessary, and might be done from honest convictions of that necessity, could you do it without destroying the county constituencies? Surely it is wise to consider the alternative; and, believe me, you who are anxious for the maintenance of the aristocratic system, you who desire wisely, and justly desire, to discourage the infusion of too much of the democratic principle into the constitution of the country, although you might for a time have relied on the faggot votes you created in a moment of excitement, yet the interval would not be long before that weapon would break short in your hands! You would find that those additional votes created for the purpose of combating the votes of the league, though when brought up at the first election, under the influence of an excitement connected with the corn laws, they might have been true to your side, yet, after the lapse of a short time, some exciting question connected with democratic feelings would arise, and then your votes and the votes of the league, not being subjected to legitimate influence, would unite, and you would find you had entailed on the country permanent evils, destroying the constitution for the purpose of providing a temporary remedy.

It was the foresight of these consequences—it was the belief that you were about to enter into a bitter and, ultimately, an unsuccessful struggle, that has induced me to think that for the benefit of all classes, for the benefit of the agricultural class itself, it was desirable to come to a permanent and equitable settlement of this question.

These are the motives on which I acted. I know the penalty to which I must be subject for having so acted; but I declare, even after the continuance of these debates, that I am only the more impressed with the conviction that the policy we advise is correct. . . .

I will next come to a more important point—the state of crime. You have now an official record, presented within a few days, of what has been the state of crime in this country during the last thirty years. Now, what was the state of crime during the first period of twenty-seven years? From the first record in 1815 down to 1842, when the commitments attained the maximum number hitherto recorded, the increase in crime progressed from year to year until it had extended to above 600 per cent.

In 1843 a change commenced. In that year the number of commitments decreased. Within the last six years, three years of great increase of crime have been followed by three years during which the decrease was so considerable that the number of commitments in 1845 has been reduced to what it was seven years ago. In the three years of high prices this was the state of crime in each year: The number of commitments in the first year was 27,187; in the second, 27,760; and in the third, 31,309. During the last three years the number of commitments has been—in the first year, 29,591; in the second, 26,542; and in the third, 24,303.

Well, then, I take this other test of criminality and the extension of morality; and I ask whether we can resist the legitimate inference that the comparative cheapness and plenty which have existed during the last three years have had their effect in producing this diminished criminality?

The gentleman who drew up this return says: "The decrease of commitments in England" for the last three years "has therefore been general, continued, and extensive, to a degree of which there is no recorded example in this kingdom." He says again: "In the sixth class, containing those offences which do not fall within the definitions of the foregoing classes"—violence to the person and offences

against property—"there is a total absence of commitments for seditious riots or sedition."

A total absence of commitments for these offences! Why, can you have a stronger proof of the improvement of a country, apart from the command of comforts, than the fact that there should have been this progressive diminution in commitments and a total absence of any commitments for sedition or seditious riots? I say, therefore, comparing the result of the three years when we have had diminished protection to agriculture and a reduced price of provisions with the twenty-seven preceding years, the inference is just that the diminution of crime is attributable to an increased command over those articles which constitute the food of the people.

But you say, "As this happy state of things has arisen during the existence of the present corn laws—as the present corn laws have been coexistent with cheapness and plenty, on what principle do you seek to disturb this happy arrangement? You have proved that, coexistent with the corn laws, there have been cheapness and happiness; why, then, do you now come forward to propose their alteration?"

Why, if you can show me that those laws were the cause of this happiness and plenty, that would no doubt be a strong and powerful reason for their continuance. But it cannot be denied that, simultaneously with a reduced protection to agriculture, there has been not only no diminution in agricultural improvement, but increased exertions, an increased demand for agricultural products, and increased comfort for the people.

As you have proceeded downwards from 1815 to 1842, there has been a corresponding benefit from the abatement of protection. If we could anticipate that the law of 1842 would continue to produce all the advantages to which I have referred, that might be a conclusive reason for adhering to it.

But you assert that favorable harvests have occasioned these advantages. Why, what guarantee have you for the continuance of favorable harvests? You have had comparatively favorable harvests for the last three years; and you say then, as a matter of necessity, that we ought to continue this law. Continue the law, say I too, if you can prove that this particular law has been the cause of these benefits. If, however, you say that favorable harvests have been the cause, I say, then, that that does not constitute any reason for continuing the law.

Those who have observed attentively the vicissitudes of the seasons have remarked that there are cycles of favorable and unfavorable years. There was an unfavorable cycle of years in 1839, 1840, and 1841, during which time there was great distress. There has been since a favorable cycle of years, during which there has been comparative abundance. But supposing that this cycle of years in which we have had unfavorable harvests should again return, have we, I ask, any security that the law of 1842 will enable us to obtain an ample supply of food?

Suppose, also, that, coexistent with those unfavorable harvests, we had also a depressed state of manufactures—shall we then be in a favorable position for making any alteration in the law? Remember how short a time has elapsed since we had the state of Paisley, of Sheffield, and of Stockport, brought under our special notice. Now, if these times should again return, after this interval of comparative happiness, when the contrast of our misery will be considerably heightened by the preceding period of happiness which has prevailed, do you believe it would be possible to maintain in existence a law which leaves a duty of 16*s.* a quarter upon wheat when it had arrived at the price of 56*s.*?

You may say, "Disregard the progress of public opinion; defy the League; enter into a combination against it; determine to fight the battle of protection, and you will succeed."

My firm belief is—without yielding to the dictation of the League, or any other body—["Oh, oh!"]—yes, subjecting myself to that imputation, I will not hesitate to say my firm belief is that it is most consistent with prudence and good policy, most consistent with the real interests of the landed proprietors themselves, most consistent with the maintenance of a territorial aristocracy, seeing by how precarious a tenure, namely, the vicissitudes of seasons, you hold your present protective system—I say, it is my firm belief that it is for the advantage of all classes, in these times of comparative comfort and comparative calm, to anticipate the angry discussions which might arise, by proposing at once a final adjustment of this question.

I have stated the reasons which have induced me to take the present course. You may no doubt say that I am only going on the experience of three years and am acting contrary to the principles of my whole life. Well, I admit that charge—I admit that I have defended the existence of the corn laws—yes, and that up to the present period I have refused to acquiesce in the proposition to destroy them. I candidly admit all this; but when I am told that I am acting inconsistently with the principles of my whole life by advocating free trade, I give this statement a peremptory denial. During the last three years I have subjected myself to many taunts on this question, and you have often said to me that Earl Grey had found out something indicating a change in my opinions.

Did I not say I thought that we ought not hastily to disturb vested interests by any rash legislation? Did I not

declare that the principle of political economy suggested the purchasing in the cheapest market, and the selling in the dearest market? Did I not say that I thought there was nothing so special in the produce of agriculture that should exempt it from the application of this principle whch we have applied already to other articles? You have a right, I admit, to taunt me with any change of opinion upon the corn laws; but when you say that by my adoption of the principle of free trade I have acted in contradiction to those principles which I have always avowed during my whole life, that charge, at least, I say, is destitute of foundation.

Sir, I will not enter at this late hour into the discussion of any other topic. I foresaw the consequences that have resulted from the measures which I thought it my duty to propose. We were charged with the heavy responsibility of taking security against a great calamity in Ireland. We did not act lightly. We did not form our opinion upon merely local information—the information of local authorities likely to be influenced by an undue alarm. Before I and those who agreed with me came to that conclusion, we had adopted every means—by local inquiry and by sending perfectly disinterested persons of authority to Ireland—to form a just and correct opinion. Whether we were mistaken or not—I believe we were not mistaken, but even if we were mistaken—a generous construction should be put upon the motives and conduct of those who are charged with the responsibility of protecting millions of the subjects of the Queen from the consequences of scarcity and famine.

Sir, whatever may be the result of these discussions, I feel severely the loss of the confidence of those from whom I heretofore received a most generous support. So far from expecting them, as some have said, to adopt my opinions, I perfectly

recognize the sincerity with which they adhere to their own. I recognize their perfect right, on account of the admitted failure of my speculation, to withdraw from me their confidence.

I honor their motives, but I claim, and I always will claim, while entrusted with such powers and subject to such responsibility as the minister of this great country is entrusted with and is subject to—I always will assert the right to give that advice which I conscientiously believe to be conducive to the general well-being. I was not considering, according to the language of the honorable member for Shrewsbury, what was the best bargain to make for a party. I was considering first what were the best measures to avert a great calamity, and, as a secondary consideration, to relieve that interest which I was bound to protect from the odium of refusing to acquiesce in measures which I thought to be necessary for the purpose of averting that calamity. Sir, I cannot charge myself or my colleagues with having been unfaithful to the trust committed to us. I do not believe that the great institutions of this country have suffered during our administration of power. The noble lord [Lord John Russell] says he hopes that the discussions which have threatened the maintenance of amicable relations with the United States will be brought to a fortunate close.

Sir, I think I can appeal to the course which we have pursued against some obloquy, some misconstruction, some insinuations that we were abandoning the honor of this country—I think I can appeal to the past experience of this government that it has been our earnest desire, by every effort consistent with the national honor, to maintain friendly relations with every country on the face of the globe.

This principle, so long as we are entrusted with the man-

agement of public affairs, will continue to influence us in respect to the settlement of our unfortunate differences with the United States.

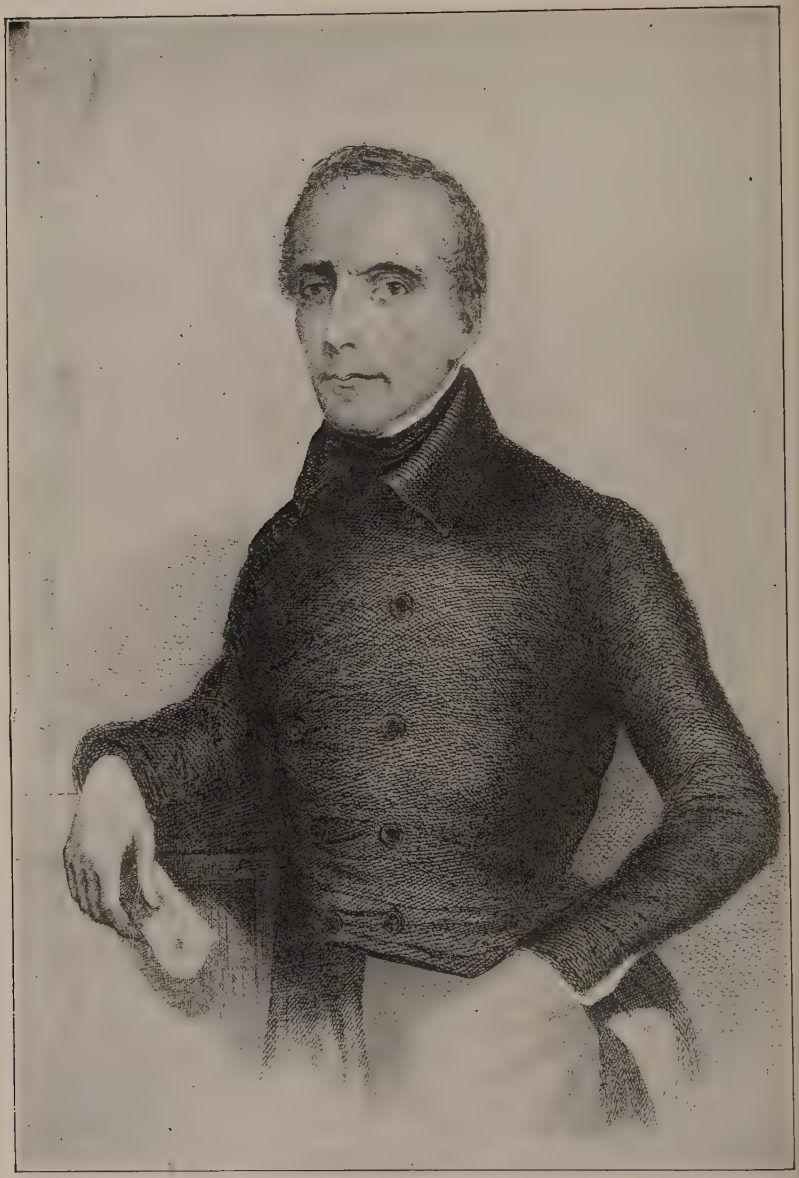
Sir, if I look to the prerogative of the Crown—if I look to the position of the Church—if I look to the influence of the aristocracy—I cannot charge myself with having taken any course inconsistent with conservative principles, calculated to endanger the privileges of any branch of the legislature or of any institutions of the country. My earnest wish has been, during my tenure of power, to impress the people of this country with a belief that the legislature was animated by a sincere desire to frame its legislation upon the principles of equity and justice.

I have a strong belief that the greatest object which we or any other government can contemplate should be to elevate the social condition of that class of the people with whom we are brought into no direct relationship by the exercise of the elective franchise. I wish to convince them that our object has been to apportion taxation, that we shall relieve industry and labor from any undue burden, and transfer it, so far as is consistent with the public good, to those who are better enabled to bear it.

I look to the present peace of this country; I look to the absence of all disturbance—to the non-existence of any commitment for a seditious offence; I look to the calm that prevails in the public mind; I look to the absence of all disaffection; I look to the increased and growing public confidence on account of the course you have taken in relieving trade from restrictions, and industry from unjust burdens; and where there was dissatisfaction I see contentment; where there was turbulence I see there is peace; where there was disloyalty I see there is loyalty; I see a disposition to confide in you, and

not to agitate questions that are at the foundations of your institutions.

Deprive me of power to-morrow, you can never deprive me of the consciousness that I have exercised the powers committed to me from no corrupt or interested motives—from no desire to gratify ambition or attain any personal object; that I have labored to maintain peace abroad consistently with the national honor and defending every public right—to increase the confidence of the great body of the people in the justice of your decisions, and by the means of equal law to dispense with all coercive powers—to maintain loyalty to the Throne and attachment to the constitution, from a conviction of the benefit that will accrue to the great body of the people.



LAMARTINE

LAMARTINE

ALPHONSE MARIE LOUIS LAMARTINE, distinguished French poet, historian, and statesman, was born at Mâcon, on the Sâone, France, Oct. 21, 1790, and died at Paris, March 1, 1869. He was educated at Milly and at the Collège de Lyon, and besides being a great student of books, reading omniverously, he travelled considerably, especially in Italy, Savoy, and Switzerland, falling for a time in love, as he idyllically tells us in his "Confidences." In 1820, appeared his "Méditations Poétiques," a work which at once made his reputation as an author, and became extremely popular among the higher devout and cultured classes for its stimulus to religious aspiration and the author's dreamy enthusiasm for nature. This was followed by his entrance into the diplomatic service of France, and gained him membership in the French Academy. In 1834, he became a member of the Chamber of Deputies, where he gained the reputation of an orator, leading the progressive conservative party and making telling speeches on the Eastern Question, then the absorbing topic of the hour. Just prior to the revolution of 1848, Lamartine published his notable "History of the Girondists," in which the revolutionary epoch of France and the era of the Reign of Terror are depicted not only with truth, but in an attractive literary style. He now became a member of the provisional government of 1848 and foreign minister of the Republic. After the *coup d'etat* of 1851, Lamartine retired from politics and spent the remainder of his life toiling with his pen. Besides the works of his we have mentioned, he wrote a "History of the Restoration" and his delightful "Voyage in the Orient," full of magnificent descriptive passages.

REPLY TO THE POLISH DEPUTATION

[Delivered in response to the demand for the assistance of the government in re-establishing Polish nationality.]

FRANCE not only owes you good wishes and tears, but she owes you a moral and eventual assistance in return for the Polish blood with which you have bedewed every battle-field in Europe during our great wars.

France will pay her debt, rely on it; trust to the hearts of thirty-six millions of Frenchmen. Only leave to France that which exclusively pertains to her—the season, the moment, and the form, of which Providence shall determine the

choice and suitability, to restore you, without aggression or bloodshed, that place which is your due in the face of day and in the catalogue of nations.

You are acquainted with the principles which the Provisional Government of the republic has universally adopted in its foreign policy. In case you do not know them I will recapitulate them.

The republic is undoubtedly republican and she openly proclaims it to the world; but the republic is not at open or secret war with any nation or existing government so long as these nations and governments do not declare themselves at war with her.

She will not, therefore, commit or voluntarily suffer to be committed any act of violence or aggression against the Germanic nations. They, at this moment, are occupied in modifying their internal system of confederation and in assuring the security and right of those peoples who can claim a place amongst them. We should be either mad or traitors to the liberty of the world were we to interrupt this labor by warlike demonstrations and change into hostility, apprehension, or hatred the tendency to freedom that now makes them lean toward us and toward yourselves.

What a moment do you bid us choose for this measure, so utterly opposed to right policy and liberty! Is the treaty of Pilnitz being revived against us? Does the coalition of the despot monarchs now threaten our frontiers and yours? No. You see each courier brings us tidings of the victorious acclamation with which people adopt our principles, and strengthen our cause, precisely because we have declared that these principles were those of respect for the rights, the wishes, the forms, the government and territories, of nations. Are the results of the external policy of the government so

discouraging that we must compel them to change it by force and present ourselves on the frontiers with a sword instead of freedom and peace?

No; this policy, alike firm and pacific, answers the expectations of the republic too well for us to change it before the hour when the Powers shall change it of themselves. Look at Belgium; look at Switzerland, Italy, all the south of Germany; look at Vienna, Berlin; what more do you need? The very possessors of your territories open a path for you to your country and call on you to reconstitute them peacefully. Be not unjust toward God, toward the republic, or toward us. The nations sympathizing with Germany, the king of Prussia opening the gates of his fortresses to your martyrs, the gates of Poland opened, Cracow freed, the grand duchy of Posen again becomes a Polish province; such are the weapons with which one month of our policy has supplied you.

Ask no others at our hands. The Provisional Government will not suffer its policy to be changed by a foreign nation, however great the sympathy it may inspire. Poland is dear to us; Italy is dear to us; all oppressed peoples are dear to us; but France is dearer than all, and the responsibility of her destinies, and possibly those of Europe, rests with us, and we will surrender this responsibility to the nation alone. Trust to the nation; trust to the future; trust to those last thirty days which have already gained the cause of French democracy more ground than thirty pitched battles, and do not disturb by force of arms, or by an agitation which would only injure our common cause, the work which Providence accomplishes without other arms than its ideas for the regeneration of the people and the fraternity of the human race.

As Poles you have spoken admirably. As for us it is our

duty to speak as Frenchmen. We must both of us fulfil our respective duties. As Poles you are justly impatient to fly to the land of your fathers and to respond to the appeal which the already liberated portion of Poland has made to her generous sons. We can but applaud this sentiment and furnish, as you desire, all those pacific means which will aid the Poles in returning to their country, and rejoice at the commencement of independence at Posen.

We, as Frenchmen, have not to consider the interests of Poland alone; we have to consider the universality of that European policy which corresponds to all the horizons of France and all those interests of liberty of which the French republic is the second, and we trust the most glorious and the last, outbreak in Europe. The importance of these interests, the gravity of these resolutions, render it impossible for the Provisional Government of the republic to surrender into the hands of any partial nationality—any party in a nation, however sacred its cause be—the responsibility and freedom of its resolutions.

If the policy toward Poland, forced upon us under the monarchy, be no longer the line of policy dictated by the republic, the latter at least has spoken to the world in terms to which we will adhere: she will suffer no Power on the face of the earth to say to her, "Your words are different from your actions." The republic must and will not act in contradiction to her word; the respect paid it is purchased at this price, and she will never suffer it to fall into disrepute by falsifying it. What were her expressions in her manifesto to the Powers? Her thoughts were with you when she said, "The day when it shall seem to us that the moment has arrived for the resurrection of a nation unjustly effaced from the map, we will hasten to its assistance." But we have

reserved to ourselves that which pertains to France alone,—the choice of the time, justice, cause, and reasons which would make it our duty to interfere.

Well, up to this moment we have chosen and resolved that these means should be pacification. See yourselves, and let France and Europe see, if these pacific means have deceived us or deceived you.

In thirty-one days the natural and peaceful results of this system of peace and fraternity which we have declared we would adopt toward people and governments have proved of more avail to the cause of France, liberty, and Poland herself than ten battles and torrents of human blood.

Vienna, Berlin, Italy, Milan, Genoa, Southern Germany, Munich, all these constitutions, all these spontaneous outbreaks of the people, your own frontiers opened to you amid the acclamations of Germany, who reconstitutes herself amid the inviolability with which we invest her territories and government.

Such is the progress of the republic, thanks to this system of respect for the freedom of the land and the blood of mankind. We shall never retreat into another system. The straight path, rest assured, will lead us to that disinterested object we seek to attain far better than the tortuous paths of diplomacy. Do not seek to induce us to deviate from it even through the fraternal sentiments we entertain toward you. Our reason restrains and guides our feelings toward Poland. Suffer us to listen to the promptings of this sentiment in the full freedom of our thoughts, and learn that these thoughts do not separate two people whose blood has so often mingled on the battle plain. Our care for you, like our hospitality, shall extend to your own frontiers; our eyes shall follow you into your own country. Bear thither with you

the hope of that regeneration which commences for you in Prussia, where your banner floats at Berlin. France asks no other return for the asylum she has afforded you than the amelioration of your national destinies and the recollections you will carry with you of the French name.

CONGRATULATORY SPEECH

[The following was a reply to the deputation of democrats from London, expressing the joy felt by all the English nation on learning that France had overthrown the monarchical government in order to found the republic on the basis of liberty, equality, and fraternity.]

AS Minister of Foreign Affairs of the Provisional Government of the Republic, and in the absence of our venerable president, I am charged to reply to your honorable deputation. But I do not need this title, for after the magnificent and pious language we have just heard there is no longer any other minister of foreign affairs than the sympathy between the two nations.

They will be for the future governed by their own feeling; and it is because they are governed by their own prudence and love for the human race that the peace of the world is assured. Royalty, which the people have abolished with so much glory and courage, has crushed in its fall all the prejudices which separated the nations.

Among this number—that which caused France and England the most regret, that which grieved the most all those sentiments of religion and humanity which will for the future be the policy of nations—was this international prejudice which forced us, as it were officially, to hate men for whom in our hearts we felt the strongest and warmest sympathy. This prejudice will not exist under the new republic.

Kings have jealousies and ambitions. Kings dispute and shed the blood of their subjects in disputing a fragment of territory to increase the lustre of their crowns; but the people have another ambition which does not cost mankind one drop of blood or a tear, and this is the ambition of the two people whom we have the glory of representing. From this day, when the republic receives from the English nation the most touching and spontaneous recognition, nothing prevents the fulfilment of the great idea of the French Revolution at its origin, that idea which sprang to light in France at the same moment with political liberty; nothing prevents its fulfilment. This idea is, as you well know, the honorable, indissoluble alliance of the two most civilized nations of the globe, for the purpose of assuring the peace of the Continent and putting an end to that bloodshed which has made a few men celebrated, but which is a disgrace to humanity.

I thank you, not only in the name of the French nation, but in the name of humanity, for the sentiments that pervade this address. We will have it translated and made known to all the citizens of the universe, and preserve it carefully in the archives of the republic amongst those titles which she will feel most pride in exhibiting to her descendants.

The names of the delegates of the great towns of England who have signed this address are a guarantee of the sympathy of the English people.

We should have felt that we had only acquired a selfish freedom if we had reserved its benefits for ourselves alone; we therefore hastened to proclaim liberty for all our brethren, and we rejoice to be in harmony on this occasion with the noble sentiments of England, who so long since freed all the blacks in her colonies. As soon as the Assembly meets she will confirm the principles proclaimed by us on the morrow of

our glorious revolution. We have only reserved one question —that of indemnity.

REPLY TO CLUB DELEGATES

[In the following speech Lamartine demands, in the name of the people, the withdrawal of the troops, the postponement of the elections of the National Guard, and the postponement of the elections of the National Assembly.]

GENTLEMEN,—I have been called upon by my name, and I respond to the call and demand to be heard.

I shall add nothing to what our colleague, M. Louis Blanc, has just said with as much dignity as truth. You feel like us in whom the people have reposed their confidence and impersonified themselves on the day of their contest and victory, that there can be no government except on the condition of your possessing sufficient confidence and sufficient sense to invest this government with a moral authority. What is the moral authority of this government—not only in its own eyes, in those of the people, of the departments, of Europe—but its entire freedom from external influence and pressure? This is the independence of the government, its dignity, its sole moral force. Why are we here? Look around. Behold our venerable president, bowed down with the weight and glory of eighty years, and who has yet devoted his last years of life to establish a free, independent, dignified republic; and when we speak of liberty and independence who dare impugn the name of Dupont (de l'Eure)? Around us what do you behold? A small group of men, without arms, support, sol-

diers, or guards, who possess no other authority than what the people accord by respecting them, who seek no other, who mingle with the people from whom they have sprung, and who have only assumed so energetic and perilous a position in the republic to guarantee those popular interests which have hitherto been sacrificed beneath the monarchies, aristocracies, and oligarchies through which we have passed. But in order that this feeling may have its proper effect, in order that these popular principles may be usefully applied in promoting the happiness of people, what is needed? The peaceable continuation of this confidence you have given us. With what can we oppose you? With but one thing only—your own reason: that power of general reason which alone interposes between you and ourselves, which inspires us and restrains you. It is this invisible and yet all-powerful force which renders us calm and composed, independent and dignified, in the presence of the multitude that surrounds this palace of the people, which is only protected by its inviolability.

We will defend this last barrier of our inviolability with our lives, both as a government and as men, should the multitude seek to break it down; and it is not for ourselves, but for you, we would do so; for what would become of the people without a government, of what avail to the people would be a degraded government?

I come to the three demands you have made, a delay of ten days more in the elections of the National Guard.

We have already at a previous meeting felt it our duty to forestall alike the legitimate wishes of the people and your own request. It was represented to us that the imposing, solid, patriotic, and republican mass of the population which forms the immense popular element of Paris had not possibly

had sufficient time to enroll their names, and thus form a part of that large patriotic frame in which we desire to consolidate and fix the republic for the future. We had first adjourned the elections for a week, we have now done so until the 25th of March. I cannot give my unsupported opinion on the result of the fresh deliberation that may take place with respect to these measures; but you have a fortnight to enroll yourselves. As to the troops, I have already told one of the patriotic associations to which you belong, there are no troops at Paris except 1,500 or 2,000 men dispersed at the outposts for the protection of the gates and railroads; and it is utterly untrue that the government ever had the least design of summoning any to Paris. We must be mad, after what had passed,—after fallen royalty beheld 80,000 men fraternize with the people, did we dream of forcing on the people, with only a few scattered *corps d'armée* animated by the same republican spirit, measures at variance with your wishes and your independence. We never have entertained such an idea, we do not, we never shall. Such is the truth,—repeat it to the people; their liberty belongs to them because they have won it; it belongs to them because they will protect it from all outrage. The republic at home needs no other defenders than the armed people. But whatever may be the truth to-day—and although we declare that we only need the armed people to protect our institutions—do not conclude that we would ever consent to the humiliation of the French soldiers; do not conclude that we suspect our brave army or that we resign the right of summoning them to the interior, or even to Paris, did circumstances require such a disposition of our forces to ensure the safety of the country.

The soldier who yesterday was but a soldier is to-day a citizen like ourselves; and we have given him the privilege of

voting for the order and liberty which he will defend as effectually as any other member of the people.

Respecting the third and principal question—the prorogation to a remote period of the convocation of the National Assembly—I will not pledge the opinion of my colleagues, more especially my own, as to a measure which I think involves the interest of the country too deeply. Out of respect for our independence I will say nothing beforehand on a measure which would declare to the whole nation that Paris affects to monopolize liberty and the republic, and which would make us assume in the name of the capital alone and under the influence of a mass, well-intentioned but formidable from their very number, the dictatorship of that republic which was won by every one, but won for the whole of France and not for a few citizens.

If you bid me deliberate under menace, and declare beyond the pale of the law all the districts not at Paris,—declare them, during three or six months, deprived of their representative rights and their constitution,—I will say to you, as I did to another government, "You shall only tear this vote from my heart with the balls that have pierced it." No: deprive us a thousand times of our titles rather than of our unfettered opinions, our dignity, our unquestionable inviolability, as unquestionable abroad as at home. See your power in ours, your dignity in ours, your independence in ours, and suffer us for the very interest of the people to reflect and deliberate with calmness—to adopt or throw out those measures which you lay before us. We only—I only—promise to weigh them impartially in our conscience and to decide upon that which seems to us not only the desire of the Parisians, but the right and desire of the whole republic.

RICHARD LALOR SHEIL

Richard Lalor Sheil, Irish orator, dramatist, and politician, styled "O'Connell's impassioned lieutenant," was born at Drumdowney, Waterford, Ireland, Aug. 17, 1791, and died at Florence, Italy, May 25, 1851. He was educated at the Jesuit College, Stoneyhurst, and at Trinity College, Dublin, and, studying law, was in 1814 called to the Irish Bar. Clients at first, however, were scarce, and he supported himself by writing six dramas and contributing to a magazine his brilliant "Sketches of the Irish Bar." Among his plays, some of which were highly successful and were produced both at a Dublin theatre and later at Covent Garden, London, the best are, "Adelaide, or the Emigrants" (1814), "The Apostate" (1817), "Bellamira" (1818), "Evadne" (1819), "The Huguenot" (1819), and "Montoni" (1820). Meanwhile, he had become one of the founders of the Catholic Association, and took part with Daniel O'Connell in the movement which resulted in Catholic Emancipation. In 1829, he received his silk gown as king's counsel, and in the following year entered the imperial Parliament, where he won fame as an orator, his eloquence often electrifying the Commons, especially where his theme bore on Irish questions and touched his patriot heart. In 1838, he become a commissioner of Greenwich Hospital, and in the following year, in Lord Melbourne's administration, he was appointed vice-president of the Board of Trade, and on Lord John Russell's accession to power he became Master of the Mint. For a time, also, he held the office of judge-advocate-general, and in 1850 he was sent as British Minister to Florence, where he died in his sixtieth year.

IN DEFENCE OF IRISH CATHOLICS

FROM A SPEECH DELIVERED IN 1828

CALUMNIATORS of Catholicism, have you read the history of your country? Of the charges against the religion of Ireland, the annals of England afford the confutation. The body of your common law was given by the Catholic Alfred. He gave you your judges, your magistrates, your high sheriffs, your courts

of justice, your elective system, and, the great bulwark of your liberties, the trial by jury. Who conferred upon the people the right of self-taxation, and fixed, if he did not create, their representation? The Catholic Edward I.; while, in the reign of Edward III., perfection was given to the representative system, parliaments were annually called, and the statute against constructive treason was enacted. It is false—foully, infamously false—that the Catholic religion, the religion of your forefathers, the religion of seven millions of your fellow-subjects, has been the auxiliary of debasement, and that to its influence the suppression of British freedom can, in a single instance, be referred. I am loth to say that which can give you cause to take offence; but, when the faith of my country is made the object of imputation, I cannot help, I cannot refrain, from breaking into a retaliatory interrogation, and from asking whether the overthrow of the old religion of England was not effected by a tyrant, with a hand of iron and a heart of stone—whether Henry did not trample upon freedom, while upon Catholicism he set his foot; and whether Elizabeth herself, the virgin of the Reformation, did not inherit her despotism with her creed; whether in her reign the most barbarous atrocities were not committed —whether torture, in violation of the Catholic common law of England, was not politically inflicted, and with the shrieks of agony the Towers of Julius, in the dead of night, did not reëcho.

You may suggest to me that in the larger portion of Catholic Europe freedom does not exist; but you should bear in mind that, at a period when the Catholic religion was in its most palmy state, freedom flourished in the countries in which it is now extinct. False—I repeat it.

with all the vehemence of indignant asseveration—utterly false is the charge habitually preferred against the religion which Englishmen have laden with penalties and have marked with degradation. I can bear with any other charge but this—to any other charge I can listen with endurance. Tell me that I prostrate myself before a sculptured marble; tell me that to a canvas glowing with the imagery of heaven I bend my knee; tell me that my faith is my perdition—and, as you traverse the churchyards in which your forefathers are buried, pronounce upon those who have lain there for many hundred years a fearful and appalling sentence—yes, call what I regard as the truth, not only an error, but a sin, to which mercy shall not be extended—all this I will bear—to all this I will submit—nay, at all this I will but smile—but do not tell me that I am in heart and creed a slave!—That, my countrymen cannot brook! In their own bosoms they carry the high consciousness that never was imputation more foully false, or more detestably calumnious!

ON THE JEWISH DISABILITIES BILL

[From the time of Mr. Robert Grant's motion for the admission of Jews to Parliament, April 5, 1830, bills to this end were repeatedly brought in and occasionally passed by the Commons but always thrown out by the Lords. The election of Baron Rothschild for the city of London in 1847 added a new zest to Jewish Emancipation. It was not, however, until 1858 that the Jewish Disabilities were entirely removed. The following speech was delivered in the House of Commons February 7, 1848.]

SIR,—If the honorable the learned and exceedingly able gentleman who has just sat down [Mr. Walpole] had been a member of the House of Commons when the member for Tamworth brought forward the measure of Emancipation, the speech which he has this night pronounced

against the Jews would have been fully as apposite upon that great historical occasion. With all his habits of fine forensic discrimination I do not think that he can distinguish between the objections urged against the Catholic and against the Jew. He has, for example, strenuously insisted that in the writ by which the sheriff is commanded to hold an election a reference is made to the maintenance of the Anglican Church. That objection is nearly as strong when applied to the Unitarian, the Baptist, the Independent, and, above all, to the professors of the religion to which it is my good fortune to belong. That men subject to all the duties should be deemed unworthy of the rights of Englishmen appears to me to be a remarkable anomaly. The enjoyment of rights ought not to be dissociated from the liabilities to duties. A British subject ought in every regard to be considered a British citizen; and inasmuch as the professors of the most ancient religion in the world, which, as far as it goes, we not only admit to be true, but hold to be the foundation of our own, are bound to the performance of every duty which attaches to a British subject, to a full fruition of every right which belongs to a British citizen, they have, I think, an irrefragable title. A Jew born in England cannot transfer his allegiance from his sovereign and his country; if he were to enter the service of a foreign power engaged in hostilities with England and were taken in arms he would be accounted a traitor. Is a Jew an Englishman for no other purposes than those of condemnation? I am not aware of a single obligation to which other Englishmen are liable from which a Jew is exempt; and if his religion confers on him no sort of immunity it ought not to affect him with any kind of disqualification.

It has been said in the course of these discussions that a Jew is not subject to penalties, but to privations. But what is

privation but a synonym for penalty? Privation of life, privation of liberty, privation of property, privation of country, privation of right, privation of privilege—these are degrees widely distant indeed, but still degrees in the graduated scale of persecution. The parliamentary disability that affects the Jew has been designated in the course of these debates by the mollified expressions to which men who impart euphemism to severity are in the habit of resorting; but most assuredly an exclusion from the House of Commons ought in the House of Commons itself to be regarded as a most grievous detriment. With the dignity and the greatness and the power of this, the first assembly in the world, the hardship of exclusion is commensurate. Some of the most prominent opponents of this measure are among the last by whom a seat in Parliament ought to be held in little account. On this branch of the case —the hardship of an exclusion from this House—I can speak as a witness as well as an advocate. I belong to that great and powerful community which was a few years ago subject to the same disqualification that affects the Jew, and I felt that disqualification to be most degrading. Of myself I will not speak, because I can speak of the most illustrious person by whom that community was adorned. I have sat under the gallery of the House of Commons by the side of Mr. O'Connell during a great discussion on which the destiny of Ireland was dependent. I was with him when Plunket convinced, and Brougham surprised, and Canning charmed, and Peel instructed, and Russell exalted and improved. How have I seen him repine at his exclusion from the field of high intellectual encounter in those lists in which so many competitors for glory were engaged, and into which, with an injurious tardiness, he was afterwards admitted! How have I seen him chafe the chain which bound him down, but which, with an

effort of gigantic prowess, he burst at last to pieces! He was at the head of millions of an organized and indissoluble people. The Jew comes here with no other arguments than those which reason and truth supply; but reason and truth are of counsel with him; and in this assembly, which I believe to represent not only the high intelligence but the high-mindedness of England, reason will not long be baffled, and truth, in fufilment of its great aphorism, will at last prevail.

I will assume that the exclusion from this House is a great privation, and I proceed to consider whether it be not a great wrong. Nothing but necessity could afford its justification; and of this plea we should be taught, by a phrase which has almost grown proverbial, to beware. Cardinal Caraffa relied upon necessity when he founded that celebrated tribunal whose practices are denounced by you, but upon whose maxims have a care lest you should unconsciously proceed. The sophistications of intolerance are refuted by their inconsistencies. If a Jew can choose, wherefore should he not be chosen? If a Jew can vote for a Christian, why should not a Christian vote for a Jew? Again, the Jew is admissible to the highest municipal employments; a Jew can be high sheriff— in other words, he can impanel the jury by which the first Christian commoner in England may be tried for his life. But if necessity is to be pleaded as a justification for the exclusion of the Jew it must be founded on some great peril which would arise from his admission. What is it you fear? What is the origin of this Hebrewphobia? Do you tremble for the Church? The Church has something perhaps to fear from eight millions of Catholics and from three millions of Methodists and more than a million of Scotch seceders. The Church may have something to fear from the assault of sectaries from without, and still more to fear from a sort of spurious Popery and the

machinations of mitred mutiny from within; but from the Synagogue—the neutral, impartial, apathetic, and unproselytizing Synagogue—the Church has nothing to apprehend. But it is said that the House will become unchristianized. The Christianity of the Parliament depends on the Christianity of the country; and the Christianity of the country is fixed in the faith and inseparably intertwined with the affections of the people. It is as stable as England herself, and as long as Parliament shall endure, while the constitution shall stand, until the great mirror of the nation's mind shall have been shattered to pieces, the religious feelings of the country will be faithfully reflected here. This is a security far better than can be supplied by a test which presents a barrier to an honest Jew, but which a scornful skeptic can so readily and so disdainfully overleap.

Reference has been made in the course of these discussions to the author of "The Decline and Fall of the Roman Empire." A name still more illustrious might have been cited. Was not the famous St. John—was not Bolingbroke, the fatally accomplished, the admiration of the admirable, to whom genius paid an almost idolatrous homage, and by whom a sort of fascination was exercised over all those who had the misfortune to approach him—was not the unhappy skeptic, by whom far more mischief to religion and morality must have been done than could be effected by half a hundred of the men by whom the Old Testament is exclusively received, a member of this House? Was he stopped by the test that arrests the Jew; or did he not trample upon it and ascend through this House to a sort of masterdom in England and become the confidential and favorite adviser of his sovereign? He was not only an avowed and ostentatious infidel, but he was swayed by a distempered and almost insane solicitude for

the dissemination of his disastrous disbelief. Is it not then preposterous that a man by whom all revealed religion is repudiated, who doubts the immortality of the soul, doubts a future state of rewards and punishments, doubts in a superintending Providence, believes in nothing, fears nothing, and hopes for nothing, without any incentive to virtue, and without any restraint upon depravity excepting such as a sense of conventional honor or the promptings of a natural goodness may have given him—is it not, I say, preposterous, and almost monstrous, that such a man, for whom a crown of deadly nightshade should be woven, should be enabled, by playing the imposture of a moment and uttering a valueless formula at the table of the House, to climb to the pinnacle of power; and that you should slap the doors of this House with indignity upon a conscientious man who adheres to the faith in which he was born and bred; who believes in the great facts that constitute the foundation of Christianity; who believes in the perpetual existence of the nobler portion of our being; who believes in future retribution and in recompense to come; who believes that the world is taken care of by its almighty and everlasting Author; who believes in the mercy of God and practices humanity to man; who fulfils the ten great injunctions in which all morality is comprised; whose ear was never deaf to the supplications of the suffering; whose hand is as open as day to charity; and whose life presents an exemplification of the precepts of the Gospel far more faithful than that of many a man by whom, in the name of the Gospel, his dishonoring and unchristian disabilities are most wantonly, most injuriously, and most opprobriously maintained? But where in the Scripture—in what chapter, in what text, in what single phrase—will you find an authority for resorting to the infliction of temporal penalty, or of temporal privation of any kind,

as a means of propagating heavenly truth? You may find an authority, indeed, in the writings of jurists and of divines, and in the stern theology of those austere and haughty churchmen by whom the Pharisaical succession, far better than the Apostolical, is personally and demonstratively proved. But you will not find it in the New Testament; you will not find it in Matthew, nor in Mark, nor in Luke, nor in John, nor in the epistles of the meek and humble men to whom the teaching of all nations was given in charge; above all, you will not find in it anything that was ever said, or anything that was ever done, or anything that was ever suffered, by the Divine Author of the Christian religion, who spoke the Sermon on the Mountain, who said that the merciful should be blessed, and who, instead of ratifying the anathema which the people of Jerusalem had invoked upon themselves, prayed for forgiveness for those who knew not what they did in consummating the Sacrifice that was offered up for the transgressions of the world.

It was not by persecution, but despite of it—despite of imprisonment, and exile, and spoliation, and shame, and death, despite the dungeon, the wheel, the bed of steel, and the couch of fire—that the Christian religion made its irresistible and superhuman way. And is it not repugnant to common reason, as well as to the elementary principles of Christianity itself, to hold that it is to be maintained by means diametrically the reverse of those by which it was propagated and diffused? But, alas! for our frail and fragile nature, no sooner had the professors of Christianity become the copartners of secular authority than the severities were resorted to which their persecuted predecessors had endured. The Jew was selected as an object of special and peculiar infliction. The history of that most unhappy people is, for century after century, a trail of chains and a track of blood. Men of mercy

occasionally arose to interpose in their behalf. St. Bernard—the Great St. Bernard, the last of the Latin Fathers—with a most pathetic eloquence took their part. But the light that gleamed from the ancient turrets of the Abbey of Clairvaux was transitory and evanescent. New centuries of persecution followed; the Reformation did nothing for the Jew. The infallibility of Geneva was sterner than the infallibility of Rome. But all of us,—Calvinists, Protestants, Catholics,—all of us who have torn the seamless garment into pieces have sinned most fearfully in this terrible regard.

It is, however, some consolation to know that in Roman Catholic countries expiation of this guilt has commenced. In France and in Belgium all civil distinction between the Protestant and the Jew is at an end. To this Protestant country a great example will not have been vainly given. There did exist in England a vast mass of prejudice upon this question, which is, however, rapidly giving way. London, the point of imperial centralization, has made a noble manifestation of its will. London has advisedly, deliberately, and with benevolence aforethought selected the most prominent member of the Jewish community as its representative and united him with the first minister of the Crown. Is the Parliament prepared to fling back the Jew upon the people in order that the people should fling back the Jew upon the Parliament? That will be a dismal game, in the deprecation of whose folly and whose evils the Christian and the statesman should concur. But not only are the disabilities which it is the object of this measure to repeal at variance with genuine Christianity, but I do not hesitate to assert that they operate as impediments to the conversion of the Jews and are productive of consequences directly the reverse of those for which they were originally designed. Those disabilities are not sufficiently onerous to be compul-

sory, but they are sufficiently vexatious to make conversion a synonym for apostacy and to affix a stigma to an interested conformity with the religion of the State. We have relieved the Jew from the ponderous mass of fetters that bound him by the neck and by the feet; but the lines which we have left, apparently light, are strong enough to attach him to his creed and make it a point of honor that he should not desert it.

There exists in this country a most laudable anxiety for the conversion of the Jews. Meetings are held and money is largely subscribed for the purpose; but all these creditable endeavors will be ineffectual unless we make a restitution of his birthright to every Englishman who professes the Jewish religion. I know that there are those who think that there is no such thing as an English, or a French, or a Spanish Jew. A Jew is but a Jew; his nationality, it is said, is engrossed by the hand of recollection and of hope, and the house of Jacob must remain forever in a state of isolation among the strange people by whom it is encompassed. In answer to these sophistries I appeal to human nature. It is not wonderful that when the Jew was oppressed and pillaged and branded in a captivity worse than Babylonian, he should have felt upon the banks of the Thames, or of the Seine, or the Danube, as his forefathers felt by the waters of the Euphrates, and that the psalm of exile should have found an echo in his heart. This is not strange; it would have been strange if it had been otherwise; but justice—even partial justice—has already operated a salutary change.

In the same manner in which we have relaxed the laws against the Jews, that patriot instinct by which we are taught to love the land of our birth has been revived. British feeling has already taken root in the heart of the Jew, and for its perfect development nothing but perfect justice is required.

To the fallacies of fanaticism give no heed. Emancipate the Jew—from the statute-book of England be the last remnant of intolerance erased forever; abolish all civil discriminations between the Christian and the Jew, fill his whole heart with the consciousness of country. Do this, and we dare be sworn that he will think and feel and fear and hope as you do; his sorrow and his exultation will be the same; at the tidings of English glory his heart will beat with a kindred palpitation; and whenever there shall be need, in the defence of his sovereign and of his country, his best blood, at your bidding, will be poured out with the same heroic prodigality as your own.

JAMES BUCHANAN

AMES BUCHANAN, fifteenth President of the United States, the son of an Irishman who had emigrated to this country in 1783, was born in Franklin Co., Pa., April 23, 1791, and died near Lancaster, Pa., June 1, 1868. Educated at Dickinson College, Carlisle, in 1809, he took a course in law and in 1812 was admitted to the Bar, at which he soon gained a lucrative practice. Turning to politics and having some experience as a legislator in the Pennsylvania legislature, he entered Congress in 1821 and remained in the House for ten years, taking a useful part in the councils of the judiciary committee, and advocating (1828) General Jackson's election to the Presidency. Retiring from the House in 1831, Jackson gave him the ministership of the United States at the Court of Russia, where he secured a commercial treaty of advantage to this country. Returning to America in 1833, he entered the United States Senate, and in 1845 was appointed by Polk Secretary of State. In the Senate he was a strong supporter of the measures and acts of the Democratic party and a staunch upholder of slavery and the rights of the individual States. In Pierce's administration he was appointed United States minister to England after a brief period of retirement. He took part in the Ostend Conference and sought to bring about the acquisition of Cuba. With Fremont and Fillmore, he contested the Presidency, and in 1857 gained the prize, becoming while in office a partisan of the South, tolerating the secession from the Union of South Carolina, which, with the troubles in Kansas, the John Brown raid, and the agitation of the time on the fugitive slave law, fomented disruption and precipitated the Civil War. This ended his public career in eclipse, and he withdrew to his home in Pennsylvania and died in his seventy-eighth year. Buchanan, though a Northern man, who, during the crisis of the Civil War, ought to have been with his own section of the country, seems at this period to have fallen completely under the influence of the South and of its chief leaders. While he deemed Secession illegal, he nevertheless believed that a State could not be coerced, and though he in his attitude toward slavery would not release fugitive slaves, he wished to secure slavery in the states where it existed as well as in the territories.

INAUGURAL ADDRESS

Fellow-Cit'zens:

I APPEAR before you this day to take the solemn oath "that I will faithfully execute the office of President of the United States and will to the best of my ability preserve, protect, and defend the Constitution of the United States."

In entering upon this great office I must humbly invoke the God of our fathers for wisdom and firmness to execute its high and responsible duties in such a manner as to restore harmony and ancient friendship among the people of the several States, and to preserve our free institutions throughout many generations. Convinced that I owe my election to the inherent love for the Constitution and the Union which still animates the hearts of the American people, let me earnestly ask their powerful support in sustaining all just measures calculated to perpetuate these, the richest political blessings which Heaven has ever bestowed upon any nation. Having determined not to become a candidate for re-election, I shall have no motive to influence my conduct in administering the government, except the desire ably and faithfully to serve my country and to live in the grateful memory of my countrymen.

We have recently passed through a Presidential contest in which the passions of our fellow-citizens were excited to the highest degree by questions of deep and vital importance; but when the people proclaimed their will the tempest at once subsided and all was calm.

The voice of the majority, speaking in the manner prescribed by the Constitution, was heard, and instant submission followed. Our own country could alone have exhibited so grand and striking a spectacle of the capacity of man for self-government.

What a happy conception, then, was it for Congress to apply this simple rule, that the will of the majority shall govern, to the settlement of the question of domestic slavery in the Territories! Congress is neither "to legislate slavery into any Territory or State, nor to exclude it therefrom, but to leave the people thereof perfectly free to

form and regulate their domestic institutions in their own way, subject only to the Constitution of the United States."

As a natural consequence, Congress has also prescribed that when the Territory of Kansas shall be admitted as a State it "shall be received into the Union with or without slavery, as their Constitution may prescribe at the time of their admission."

A difference of opinion has arisen in regard to the point of time when the people of a Territory shall decide this question for themselves.

This is, happily, a matter of but little practical importance. Besides, it is a judicial question, which legitimately belongs to the Supreme Court of the United States, before whom it is now pending, and will, it is understood, be speedily and finally settled. To their decision, in common with all good citizens, I shall cheerfully submit, whatever this may be, though it has ever been my individual opinion that under the Nebraska-Kansas act the appropriate period will be when the number of actual residents in the Territory shall justify the formation of a Constitution with a view to its admission as a State into the Union. But be this as it may, it is the imperative and indispensable duty of the government of the United States to secure to every resident inhabitant the free and independent expression of his opinion by his vote. This sacred right of each individual must be preserved. That being accomplished, nothing can be fairer than to leave the people of a Territory free from all foreign interference, to decide their own destiny for themselves, subject only to the Constitution of the United States.

The whole Territorial question being settled upon the principle of popular sovereignty—a principle as ancient as

free government itself—everything of a practical nature has been decided. No other question remains for adjustment, because all agree that under the Constitution slavery in the States is beyond any human power except that of the respective States themselves wherein it exists. May we not, then, hope that the long agitation on this subject is approaching its end, and that the geographical parties to which it has given birth, so much dreaded by the Father of his Country, will speedily become extinct? Most happy will it be for the country when the public mind shall be diverted from this question to others of more pressing and practical importance. Throughout the whole progress of this agitation, which has scarcely known any intermission for more than twenty years, while it has been productive of no positive good to any human being, it has been the prolific source of great evils to the master, to the slave, and to the whole country. It has alienated and estranged the people of the sister States from each other, and has even seriously endangered the very existence of the Union. Nor has the danger yet entirely ceased. Under our system there is a remedy for all mere political evils in the sound sense and sober judgment of the people. Time is a great corrective. Political subjects which but a few years ago excited and exasperated the public mind have passed away and are now entirely forgotten. But this question of domestic slavery is of far graver importance than any mere political question, because, should the agitation continue, it may eventually endanger the personal safety of a large portion of our countrymen where the institution exists. In that event no form of government, however admirable in itself, and however productive of material benefits, can compensate for the loss of peace and domestic security around the

family altar. Let every Union-loving man, therefore, exert his best influence to suppress this agitation, which, since the recent legislation of Congress, is without any legitimate object.

It is an evil omen of the times that men have undertaken to calculate the mere material value of the Union. Reasoned estimates have been presented of the pecuniary profits and local advantages which would result to the different States and sections from its dissolution, and of the comparative injuries which such an event would inflict on other States and sections. Even descending to this low and narrow view of the mighty question, all such calculations are at fault. The bare reference to a single consideration will be conclusive on this point. We at present enjoy a free trade throughout our extensive and expanding country such as the world has never witnessed. This trade is conducted on railroads and canals, on noble rivers and arms of the sea, which bind together the North and South, the East and West, of our confederacy. Annihilate this trade, arrest its free progress by the geographical lines of jealous and hostile States, and you destroy the prosperity and onward march of the whole and every part, and involve all in a common ruin. But such considerations, important as they are in themselves, sink into insignificance when we reflect upon the terrific evils which would result from disunion to every portion of the confederacy—to the North not more than to the South, to the East not more than to the West. These I shall not attempt to portray, because I feel a humble confidence that the kind Providence which inspired our fathers with wisdom to frame the most perfect form of government and union ever devised by man, will not suffer it to perish until it shall have been peacefully instrumental, by its

example, in the extension of civil and religious liberty throughout the world.

Next in importance to the maintenance of the Constitution and the Union, is the duty of preserving the government free from the taint or even the suspicion of corruption. Public virtue is the vital spirit of republics, and history proves that when this has decayed and the love of money has usurped its place, although the forms of free government may remain for a season, the substance has departed forever.

Our present financial condition is without parallel in history. No nation has ever before been embarrassed from too large a surplus in its treasury. This almost necessarily gives birth to extravagant legislation. It produces wild schemes of expenditure, and begets a race of speculators and jobbers, whose ingenuity is exerted in contriving and promoting expedients to obtain public money. The purity of official agents, whether rightfully or wrongfully, is suspected, and the character of the government suffers in the estimation of the people. This is in itself a very great evil.

The natural mode of relief from this embarrassment is to appropriate the surplus in the Treasury to great national objects for which a clear warrant can be found in the Constitution. Among these I might mention the extinguishment of the public debt, a reasonable increase of the navy, which is at present inadequate to the protection of our vast tonnage afloat, now greater than any other nation, as well as the defense of our extended seacoast.

It is beyond all question the true principle that no more revenue ought to be collected from the people than the amount necessary to defray the expense of a wise, econom-

ical, and efficient administration of the government. To reach this point it was necessary to resort to a modification of the tariff, and this has, I trust, been accomplished in such a manner as to do as little injury as may have been practicable to our domestic manufactures, especially those necessary for the defence of the country. Any discrimination against a particular branch for the purpose of benefiting favored corporations, individuals, or interests, would have been unjust to the rest of the community and inconsistent with that spirit of fairness and equality which ought to govern in the adjustment of a revenue tariff.

But the squandering of the public money sinks into comparative insignificance as a temptation to corruption when compared with the squandering of the public lands.

No nation in the tide of time has ever been blessed with so rich and noble an inheritance as we enjoy in the public lands. In administering this important trust, while it may be wise to grant portions of them for the improvement of the remainder, yet we should never forget that it is our cardinal policy to reserve these lands, as much as may be, for actual settlers, and this at moderate prices. We shall thus not only best promote the prosperity of the new States and Territories, by furnishing them a hardy and independent race of honest and industrious citizens, but shall secure homes for our children and our children's children, as well as for those exiles from foreign shores who may seek in this country to improve their condition and to enjoy the blessings of civil and religious liberty. Such immigrants have done much to promote the growth and prosperity of the country. They have proved faithful both in peace and in war. After becoming citizens they are entitled, under the Constitution and laws, to be placed on

a perfect equality with native-born citizens, and in this character they should ever be kindly recognized.

The Federal Constitution is a grant from the States to Congress of certain specific powers, and the question whether this grant should be liberally or strictly construed has more or less divided political parties from the beginning. Without entering into the argument, I desire to state at the commencement of my administration that long experience and observation have convinced me that a strict construction of the powers of the government is the only, true, as well as the only safe, theory of the Constitution Whenever in our past history doubtful powers have been exercised by Congress, these have never failed to produce injurious anl unhappy consequences. Many such instances might be adduced if this were the proper occasion. Neither is it necessary for the public service to strain the language of the Constitution, because all the great and useful powers required for a successful administration of the government, both in peace and in war, have been granted, either in express terms or by the plainest implication.

While deeply convinced of these truths, I yet consider it clear that under the war-making power Congress may appropriate money toward the construction of a military road when this is absolutely necessary for the defence of any State or Territory of the Union against foreign invasion. Under the Constitution Congress has power "to declare war," "to raise and support armies," "to provide and maintain a navy," and to call forth the militia to "repel invasions." Thus endowed, in an ample manner, with the war-making power, the corresponding duty is required that "the United States shall protect each of them [the States] against invasion." Now, how is it possible to afford this

protection to California and our Pacific possessions, except by means of a military road through the territories of the United States, over which men and munitions of war may be speedily transported from the Atlantic States to meet and to repel the invader? In the event of a war with a naval power much stronger than our own, we should then have no other available access to the Pacific coast, because such a power would instantly close the route across the isthmus of Central America. It is impossible to conceive that while the Constitution has expressly required Congress to defend all the States, it should yet deny to them, by any fair construction, the only possible means by which one of these States can be defended. Besides, the government, ever since its origin, has been in the constant practice of constructing military roads. It might also be wise to consider whether the love for the Union which now animates our fellow-citizens on the Pacific coast may not be impaired by our neglect or refusal to provide for them, in their remote and isolated condition, the only means by which the power of the States on this side of the Rocky Mountains can reach them in sufficient time to "protect" them "against invasion." I forbear for the present from expressing an opinion as to the wisest and most economical mode in which the government can lend its aid in accomplishing this great and necessary work. I believe that many of the difficulties in the way, which now appear formidable, will in a great degree vanish as soon as the nearest and best route shall have been satisfactorily ascertained.

It may be proper that on this occasion I should make some brief remark in regard to our rights and duties as a member of the great family of nations. In our intercourse with them there are some plain principles, approved by our

own experience, from which we should never depart. We ought to cultivate peace, commerce, and friendship with all nations, and this not merely as the best means of promoting our own material interests, but in a spirit of Christian benevolence toward our fellow-men, wherever their lot may be cast. Our diplomacy should be direct and frank, neither seeking to obtain more nor accepting less than is due. We ought to cherish a sacred regard for the independence of all nations, and never attempt to interfere in the domestic concerns of any unless this shall be imperatively required by the great law of self-preservation. To avoid entangling alliances has been a maxim of our policy ever since the days of Washington, and its wisdom no one will attempt to dispute. In short, we ought to do justice in a kindly spirit to all nations, and require justice from them in return.

It is our glory that while other nations have extended their dominions by the sword, we have never acquired any territory except by fair purchase or, in the case of Texas, by the voluntary determination of a brave, kindred, and independent people to blend their destinies with our own. Even our acquisitions from Mexico form no exception. Unwilling to take advantage of the fortune of war against a sister republic, we purchased these possessions under the treaty of peace for a sum which was considered at the time a fair equivalent. Our past history forbids that we shall in the future acquire territory unless this be sanctioned by the laws of justice and honor. Acting on this principle, no nation will have a right to interfere or to complain if, in the progress of events, we shall still further extend our possessions. Hitherto in all our acquisitions the people, under the protection of the American flag, have enjoyed civil and religious liberty as well as equal and just laws,

and have been contented, prosperous, and happy. Their trade with the rest of the world has rapidly increased, and thus every commercial nation has shared largely in their successful progress.

I shall now proceed to take the oath prescribed by the Constitution, while humbly invoking the blessing of Divine Providence on this great people.

MARCH 4, 1857.

Oct. 27, 1913

ROBERT YOUNG HAYNE

ROBERT YOUNG HAYNE, American politician and orator, prominent as the leader of the South Carolina "Nullifiers," was born in Colleton District, S. C., Nov. 10, 1791, and died at Asheville, N. C., Sept. 24, 1839. Choosing law as a profession, he studied for it, and in 1812 was admitted to the Bar, after which for a time he served in one of the State regiments during the War of 1812. He then entered the State legislature, became Speaker of the House, and in 1822 was appointed Attorney-General of South Carolina. From 1823 to 1832 he was a member of the United States Senate, where he opposed a protective tariff, declaring such unconstitutional; and in 1830 he crossed swords with Daniel Webster in a famous debate on Senator Foote of Connecticut's resolution, a debate which led Hayne practically to affirm the constitutional right of secession on the part of any individual State — an argument which Webster trenchantly demolished, while at the same time demonstrating the true "national" theory of the government. Hayne's attitude on this vital subject was further shown, when as chairman of a committee in the South Carolina State convention, in 1832, that body adopted an "ordinance of nullification." In the same year he was elected governor of his State. The gravity of the position taken by South Carolina in regard to nullification elicited an answer from President Jackson, to which Governor Hayne made a defiant rejoinder and threatened resistance to Federal authority. Clay's compromise measure, however, averted trouble for the time and the ordinance was repealed by South Carolina in a subsequent convention. See Hayne's "Life and Speeches," issued in 1845.

ON FOOTE'S RESOLUTION[1]

DELIVERED IN THE UNITED STATES SENATE, JANUARY 21, 1830[2]

MR. President,—When I took occasion, two days ago, to throw out some ideas with respect to the policy of the government in relation to the public lands, nothing certainly could have been further from my thoughts than that I should have been compelled again to throw myself

[1] The following is the resolution of Mr. Foote: "Resolved that the Committee on Public Lands be instructed to inquire and report the quantity of the public lands remaining unsold within each State and Territory, and whether it be expedient to limit, for a certain period, the sales of the public lands to such lands only as have heretofore been offered for sale, and are now subject to entry at the minimum price. And, also, whether the office of surveyor-general, and some of the land offices, may not be abolished without detriment to the public interest; or whether it be expedient to adopt measures to hasten the sales and extend more rapidly the surveys of the public lands."

[2] See Mr. Webster's answer to this speech at page 171 *ante*.

upon the indulgence of the Senate. Little did I expect to be called upon to meet such an argument as was yesterday urged by the gentleman from Massachusetts [Mr. Webster].

Sir, I questioned no man's opinions; I impeached no man's motives; I charged no party or State or section of country with hostility to any other, but ventured, as I thought in a becoming spirit, to put forth my own sentiments in relation to a great national question of public policy.

Such was my course. The gentleman from Missouri [Mr. Benton], it is true, had charged upon the Eastern States an early and continued hostility toward the West, and referred to a number of historical facts and documents in support of that charge. Now, sir, how have these different arguments been met? The honorable gentleman from Massachusetts, after deliberating a whole night upon his course, comes into this chamber to vindicate New England, and instead of making up his issue with the gentleman from Missouri on the charges which he had preferred, chooses to consider me as the author of those charges, and, losing sight entirely of that gentleman, selects me as his adversary and pours out all the vials of his mighty wrath upon my devoted head. Nor is he willing to stop there.

He goes on to assail the institutions and policy of the South, and calls in question the principles and conduct of the State which I have the honor to represent. When I find a gentleman of mature age and experience, of acknowledged talents and profound sagacity, pursuing a course like this, declining the contest offered from the West, and making war upon the unoffending South, I must believe, I am bound to believe, he has some object in view which he has not ventured to disclose.

Mr. President, why is this? Has the gentleman discovered

in former controversies with the gentleman from Missouri that he is overmatched by that senator? And does he hope for an easy victory over a more feeble adversary? Has the gentleman's distempered fancy been disturbed by gloomy forebodings of "new alliances to be formed" at which he hinted? Has the ghost of the murdered Coalition come back, like the ghost of Banquo, to "sear the eyeballs of the gentleman," and will it not "down at his bidding?" Are dark visions of broken hopes, and honors lost forever, still floating before his heated imagination? Sir, if it be his object to thrust me between the gentleman from Missouri and himself, in order to rescue the East from the contest it has provoked with the West, he shall not be gratified. Sir, I will not be dragged into the defence of my friend from Missouri. The South shall not be forced into a conflict not its own. The gentleman from Missouri is able to fight his own battles. The gallant West needs no aid from the South to repel any attack which may be made on them from any quarter. Let the gentleman from Massachusetts controvert the facts and arguments of the gentleman from Missouri if he can, and if he win the victory let him wear the honors; I shall not deprive him of his laurels.

The gentleman from Massachusetts, in reply to my remarks on the injurious operations of our land system on the prosperity of the West, pronounced an extravagant eulogium on the paternal care which the government had extended toward the West, to which he attributed all that was great and excellent in the present condition of the new States.

The language of the gentleman on this topic fell upon my ears like the almost forgotten tones of the Tory leaders of the British Parliament at the commencement of the American revolution. They, too, discovered that the colonies had

grown great under the fostering care of the mother country; and I must confess, while listening to the gentleman, I thought the appropriate reply to his argument was to be found in the remark of a celebrated orator made on that occasion: "They have grown great in spite of your protection."

The gentleman, in commenting on the policy of the government in relation to the new States, has introduced to our notice a certain Nathan Dane, of Massachusetts, to whom he attributes the celebrated Ordinance of 1787, by which, he tells us, "slavery was forever excluded from the new States north of the Ohio." After eulogizing the wisdom of this provision in terms of the most extravagant praise he breaks forth in admiration of the greatness of Nathan Dane—and great indeed he must be if it be true, as stated by the senator from Massachusetts, that "he was greater than Solon and Lycurgus, Minos, Numa Pompilius, and all the legislators and philosophers of the world," ancient and modern.

Sir, to such high authority it is certainly my duty, in a becoming spirit of humility, to submit. And yet the gentleman will pardon me when I say that it is a little unfortunate for the fame of this great legislator that the gentleman from Missouri should have proved that he was not the author of the Ordinance of 1787, on which the senator from Massachusetts has reared so glorious a monument to his name.

Sir, I doubt not the senator will feel some compassion for our ignorance when I tell him that, so little are we acquainted with the modern great men of New England, that until he informed us yesterday that we possessed a Solon and a Lycurgus in the person of Nathan Dane he was only known to the South as a member of a celebrated assembly called and known by the name of "the Hartford Convention." In the proceedings of that assembly, which I hold in my hand (at page 19),

will be found, in a few lines, the history of Nathan Dane; and a little farther on there is conclusive evidence of that ardent devotion to the interests of the new States which it seems has given him a just claim to the title of "Father of the West." By the second resolution of the Hartford Convention it is declared "that it is expedient to attempt to make provision for restraining Congress in the exercise of an unlimited power to make new States and admitting them to the Union." So much for Nathan Dane, of Beverly, Massachusetts.

In commenting upon my views in relation to the public lands the gentleman insists that, it being one of the conditions of the grants that these lands should be applied to "the common benefit of all the States, they must always remain a fund for revenue;" and adds, "they must be treated as so much treasure."

Sir, the gentleman could hardly find language strong enough to convey his disapprobation of the policy which I had ventured to recommend to the favorable consideration of the country. And what, sir, was that policy, and what is the difference between that gentleman and myself on this subject?

I threw out the idea that the public lands ought not to be reserved forever as "a great fund of revenue;" that they ought not to be "treated as a great treasure;" but, that the course of our policy should rather be directed toward the creation of new States and building up great and flourishing communities.

Now, sir, will it be believed by those who now hear me, and who listened to the gentleman's denunciation of my doctrines yesterday, that a book then lay open before him—nay, that he held it in his hand and read from it certain passages of his own speech delivered to the House of Representatives

in 1825, in which speech he himself contended for the very doctrines I had advocated and almost in the same terms. Here is the speech of the Hon. Daniel Webster, contained in the first volume of Gales & Seaton's "Register of Debates" (p. 251), delivered in the House of Representatives on the 18th of January, 1825, in a debate on the Cumberland Road —the very debate from which the senator read yesterday.

I shall read from the celebrated speech two passages, from which it will appear that both as to the past and the future policy of the government in relation to the public lands the gentleman from Massachusetts maintained in 1825 substantially the same opinions which I have advanced, but which he now so strongly reprobates. I said, sir, that the system of credit sales by which the West had been kept constantly in debt to the United States, and by which their wealth was drained off to be expended elsewhere, had operated injuriously on their prosperity. On this point the gentleman from Massachusetts, in January, 1825, expressed himself thus:

"There could be no doubt if gentlemen looked at the money received into the treasury from the sale of the public lands to the West, and then looked to the whole amount expended by the government (even including the whole amount of what was laid out for the army) the latter must be allowed to be very inconsiderable, and there must be a constant drain of money from the West to pay for the public lands. It might indeed be said that this was no more than the refluence of capital which had previously gone over the mountains. Be it so. Still its practical effect was to produce inconvenience, if not distress, by absorbing the money of the people."

I contended that the public lands ought not to be treated merely as "a fund for revenue," that they ought not to be hoarded "as a great treasure."

On this point the senator expressed himself thus:

"Government, he believed, had received eighteen or twenty millions of dollars from the public lands, and it was with the greatest satisfaction he adverted to the change which had been introduced in the mode of paying for them; yet he could never think the national domain was to be regarded as any great source of revenue. The great object of the government in respect of these lands was not so much the money derived from their sale as it was the getting them settled. What he meant to say was, he did not think they ought to hug that domain as a great treasure which was to enrich the exchequer."

Now, Mr. President, it will be seen that the very doctrines which the gentleman so indignantly abandons were urged by him in 1825; and if I had actually borrowed my sentiments from those which he then avowed I could not have followed more closely in his footsteps. Sir, it is only since the gentleman quoted this book yesterday that my attention has been turned to the sentiments he expressed in 1825, and, if I had remembered them, I might possibly have been deterred from uttering sentiments here which it might well be supposed I had borrowed from that gentleman.

In 1825 the gentleman told the world that the public lands "ought not to be treated as a treasure." He now tells us that "they must be treated as so much treasure."

What the deliberate opinion of the gentleman on this subject may be belongs not to me to determine; but I do not think he can, with the shadow of justice or propriety, impugn my sentiments while his own recorded opinions are identical with my own. When the gentleman refers to the conditions of the grants under which the United States have acquired these lands, and insists that, as they are declared to be "for the common benefit of all the States," they can only be treated as so much treasure, I think he has applied a rule of construction too narrow for the case. If in the deeds of

cession it has been declared that the grants were intended for "the common benefit of all the States," it is clear from other provisions that they were not intended merely as so much property; for it is expressly declared that the object of the grants is the erection of new States; and the United States, in accepting this trust, bind themselves to faciliate the foundation of these States to be admitted into the Union with all the rights and privileges of the original States.

This, sir, was the great end to which all parties looked, and it is by the fulfillment of this high trust that "the common benefit of all the States" is to be best promoted. Sir, let me tell the gentleman that in the part of the country in which I live we do not measure political benefits by the money standard. We consider as more valuable than gold—liberty, principle, and justice. But, sir, if we are bound to act on the narrow principles contended for by the gentleman, I am wholly at a loss to conceive how he can reconcile his principles with his own practice. The lands are, it seems, to be treated "as so much treasure," and must be applied to the "common benefit of all the States."

Now, if this be so, whence does he derive the right to appropriate them for partial and local objects? How can the gentleman consent to vote away immense bodies of these lands for canals in Indiana and Illinois, to the Louisville and Portland canal, to Kenyon College in Ohio, to schools for the deaf and dumb, and other objects of a similar description?

If grants of this character can fairly be considered as made "for the common benefit of all the States," it can only be because all the States are interested in the welfare of each—a principle which, carried to the full extent, destroys all distinction between local and national objects, and is certainly

broad enough to embrace the principles for which I have ventured to contend.

Sir, the true difference between us I take to be this: the gentleman wishes to treat the public lands as a great treasure, just as so much money in the treasury, to be applied to all objects, constitutional and unconstitutional, to which the public money is constantly applied. I consider it as a sacred trust, which we ought to fulfil, on the principles for which I have contended.

The senator from Massachusetts has thought proper to present in strong contrast the friendly feelings of the East towards the West, with sentiments of an opposite character displayed by the South in relation to appropriations for internal improvements. Now, sir, let it be recollected that the South have made no professions; I have certainly made none in their behalf of regard for the West. It has been reserved for the gentleman from Massachusetts, while he vaunts over his own personal devotion to Western interests, to claim for the entire section of country to which he belongs an ardent friendship for the West as manifested by their support of the system of internal improvement, while he casts in our teeth the reproach that the South has manifested hostility to Western interests in opposing appropriations for such objects. That gentleman at the same time acknowledged that the South entertains constitutional scruples on this subject.

Are we then, sir, to understand that the gentleman considers it a just subject of reproach that we respect our oaths by which we are bound "to preserve, protect, and defend the constitution of the United States?" Would the gentleman have us manifest our love to the West by trampling under foot our constitutional scruples? Does he not per-

ceive, if the South is to be reproached with unkindness to the West in voting against appropriations which the gentleman admits they could not vote for without doing violence to their constitutional opinions, that he exposes himself to the question whether, if he was in our situation, he could not vote for these appropriations regardless of his scruples?

No, sir, I will not do the gentleman so great injustice. He has fallen into this error from not having duly weighed the force and effect of the reproach which he was endeavoring to cast upon the South. In relation to the other point, the friendship manifested by New England towards the West in their support of the system of internal improvement, the gentleman will pardon me for saying that I think he is equally unfortunate in having introduced that topic.

As that gentleman has forced it upon us, however, I cannot suffer it to pass unnoticed. When the gentleman tells us that the appropriations for internal improvement in the West would in almost every instance have failed but for New England votes, he has forgotten to tell us the when, the how, and the wherefore this new-born zeal for the West sprang up in the bosom of New England.

If we look back only a few years we will find in both Houses of Congress a uniform and steady opposition on the part of the members from the eastern States generally to all appropriations of this character. At the time I became a member of this House, and for some time afterward, a decided majority of the New England senators were opposed to the very measures which the senator from Massachusetts tells us they now cordially support. Sir, the journals are before me, and an examination of them will satisfy every gentleman of that fact.

It must be well known to every one whose experience dates

back as far as 1825 that up to a certain period New England was generally opposed to appropriations for internal improvements in the West. The gentleman from Massachusetts may be himself an exception, but if he went for the system before 1825 it is certain that his colleagues did not go with him. In the session of 1824 and 1825, however (a memorable era in the history of this country), a wonderful change took place in New England in relation to Western interests.

Sir, an extraordinary union of sympathies and of interests was then effected which brought the East and the West into close alliance. The book from which I have before read contains the first public annunciation of that happy reconciliation of conflicting interests, personal and political, which brought the East and West together and locked in a fraternal embrace the two great orators of the East and the West.

Sir, it was on the 18th of January, 1825, while the result of the presidential election in the House of Representatives was still doubtful, while the whole country was looking with intense anxiety to that legislative hall where the mighty drama was so soon to be acted, that we saw the leaders of two great parties in the House and in the nation "taking sweet counsel together," and in a celebrated debate on the Cumberland Road fighting side by side for Western interests.

It was on that memorable occasion that the senator from Massachusetts held out the white flag to the West and uttered those liberal sentiments which he yesterday so indignantly repudiated. Then it was that that happy union between the members of the celebrated coalition was consummated, whose immediate issue was a president from one quarter of the Union with the succession (as it was supposed) secured to another.

The "American System," before a rude, disjointed, and

misshapen mass, now assumed form and consistency: then it was that it became the "settled policy of the government" that this system should be so administered as to create a reciprocity of interest and a reciprocal distribution of government favors East and West (the tariff and internal improvments), while the South—yes, sir, the impracticable South—was to be "out of your protection."

The gentleman may boast as much as he pleases of the friendship of New England for the West as displayed in their support of internal improvement; but when he next introduces that topic I trust that he will tell us when that friendship commenced, how it was brought about, and why it was established.

Before I leave this topic I must be permitted to say that the true character of the policy now pursued by the gentleman from Massachusetts and his friends in relation to appropriations of land and money for the benefit of the West is in my estimation very similar to that pursued by Jacob of old toward his brother Esau—it robs them of their birthright for a mess of pottage.

The gentleman from Massachusetts, in alluding to a remark of mine that before any disposition could be made of the public lands the national debt (for which they stand pledged) must be first paid, took occasion to intimate "that the extraordinary fervor which seems to exist in a certain quarter (meaning the South, sir) for the payment of the debt arises from a disposition to weaken the ties which bind the people to the Union."

While the gentleman deals us this blow he professes an ardent desire to see the debt speedily extinguished. He must excuse me, however, for feeling some distrust on that subject until I find this disposition manifested by something stronger

than professions. I shall look for acts, decided and unequivocal acts, for the performance of which an opportunity will very soon (if I am not greatly mistaken) be afforded.

Sir, if I were at liberty to judge of the course which that gentleman would pursue from the principles which he has laid down in relation to this matter, I should be bound to conclude that he will be found acting with those with whom it is a darling object to prevent the payment of the public debt. He tells us he is desirous of paying the debt, "because we are under an obligation to discharge it."

Now, sir, suppose it should happen that the public creditors with whom we have contracted the obligation should release us from it so far as to declare their willingness to wait for payment for fifty years to come, provided only that the interest shall be punctually discharged. The gentleman from Massachusetts will then be released from the obligation which now makes him desirous of paying the debt; and let me tell the gentleman the holders of the stock will not only release us from this obligation, but they will implore, nay, they will even pay us not to pay them.

But, adds the gentleman, so far as the debt may have an effect in binding the debtors to the country, and thereby serving as a link to hold the States together, he would be glad that it should exist forever. Surely then, sir, on the gentleman's own principles, he must be opposed to the payment of the debt.

Sir, let me tell that gentleman that the South repudiates the idea that a pecuniary dependence on the federal government is one of the legitimate means of holding the States together. A moneyed interest in the government is essentially a base interest; and just so far as it operates to bind the feelings of those who are subjected to it to the government,—just so far

as it operates in creating sympathies and interests that would not otherwise exist,—is it opposed to all the principles of free government and at war with virtue and patriotism.

Sir, the link which binds the public creditors, as such, to their country, binds them equally to all governments, whether arbitrary or free. In a free government this principle of abject dependence, if extended through all the ramifications of society, must be fatal to liberty.

Already have we made alarming strides in that direction. The entire class of manufacturers, the holders of stock, with their hundreds of millions of capital, are held to the government by the strong link of pecuniary interests; millions of people—entire sections of country, interested, or believing themselves to be so, in the public lands and the public treasure, are bound to the government by the expectation of pecuniary favors.

If this system is carried much farther no man can fail to see that every generous motive of attachment to the country will be destroyed, and in its place will spring up those low, groveling, base, and selfish feelings which bind men to the footstool of a despot by bonds as strong and enduring as those which attach them to free institutions. Sir, I would lay the foundation of this government in the affections of the people—I would teach them to cling to it by dispensing equal justice, and, above all, by securing the "blessings of liberty" to "themselves and to their posterity."

The honorable gentleman from Massachusetts has gone out of his way to pass a high eulogium on the State of Ohio. In the most impassioned tones of eloquence he described her majestic march to greatness. He told us that, having already left all the other States far behind, she was now passing by Virginia and Pennsylvania and about to take her station by

the side of New York. To all this, sir, I was disposed most cordially to respond. When, however, the gentleman proceeded to contrast the State of Ohio with Kentucky, to the disadvantage of the latter, I listened to him with regret; and when he proceeded further to attribute the great, and, as he supposed, acknowledged superiority of the former in population, wealth, and general prosperity, to the policy of Nathan Dane, of Massachusetts, which had secured to the people of Ohio (by the Ordinance of 1787) a population of freemen, I will confess that my feelings suffered a revulsion which I am now unable to describe in any language sufficiently respectful toward the gentleman from Massachusetts. In contrasting the State of Ohio with Kentucky for the purpose of pointing out the superiority of the former and of attributing that superiority to the existence of slavery in the one State and its absence in the other, I thought I could discern the very spirit of the Missouri question intruded into this debate for objects best known to the gentleman himself.

Did that gentleman, sir, when he formed the determination to cross the Southern border in order to invade the State of South Carolina, deem it prudent or necessary to enlist under his banners the prejudices of the world, which, like Swiss troops, may be engaged in any cause and are prepared to serve under any leader?

Did he desire to avail himself of those remorseless allies, the passions of mankind, of which it may be more truly said than of the savage tribes of the wilderness, "that their known rule of warfare is an indiscriminate slaughter of all ages, sexes, and conditions?"

Or was it supposed, sir, that in a premeditated and unprovoked attack upon the South it was advisable to begin by a gentle admonition of our supposed weakness in order to pre-

vent us from making that firm and manly resistance due to our own character and our dearest interest? Was the significant hint of the weakness of slaveholding States when contrasted with the superior strength of free States, like the glare of the weapon half drawn from its scabbard, intended to enforce the lessons of prudence and patriotism which the gentleman had resolved, out of his abundant generosity, gratuitously to bestow upon us?

Mr. President, the impression which has gone abroad of the weakness of the South as connected with the slave question exposes us to such constant attacks, has done us so much injury, and is calculated to produce such infinite mischiefs, that I embrace the occasion presented by the remarks of the gentleman from Massachusetts to declare that we are ready to meet the question promptly and fearlessly. It is one from which we are not disposed to shrink in whatever form or under whatever circumstances it may be pressed upon us.

We are ready to make up the issue with the gentleman as to the influence of slavery on individual and national character, on the prosperity and greatness either of the United States or of particular States. Sir, when arraigned before the bar of public opinion on this charge of slavery we can stand up with conscious rectitude, plead not guilty, and put ourselves upon God and our country. Sir, we will not consent to look at slavery in the abstract. We will not stop to inquire whether the black man, as some philosophers have contended, is of an inferior race, nor whether his color and condition are effects of a curse inflicted for the offences of his ancestors? We deal in no abstractions. We will not look back to inquire whether our fathers were guiltless in introducing slaves into this country? If an inquiry should ever be instituted in these matters, however, it will be found that the profits of the slave-trade

were not confined to the South. Southern ships and Southern sailors were not the instruments of bringing slaves to the shores of America, nor did our merchants reap the profits of that "accursed traffic."

But, sir, we will pass over all this. If slavery, as it now exists in this country, be an evil, we of the present day found it ready made to our hands. Finding our lot cast among a people whom God had manifestly committed to our care we did not sit down to speculate on abstract questions of theoretical liberty. We met it as a practical question of obligation and duty. We resolved to make the best of the situation in which Providence had placed us, and to fulfill the high trusts which had devolved upon us as the owners of slaves in the only way in which such a trust could be fulfilled without spreading misery and ruin throughout the land.

We found that we had to deal with a people whose physical, moral, and intellectual habits and character totally disqualified them from the enjoyment of the blessings of freedom. We could not send them back to the shores from whence their fathers had been taken; their numbers forbade the thought, even if we did not know that their condition here is infinitely preferable to what it possibly could be among the barren sands and savage tribes of Africa; and it was wholly irreconcilable with all our notions of humanity to tear asunder the tender ties which they had formed among us to gratify the feelings of a false philanthropy.

What a commentary on the wisdom, justice, and humanity of the Southern slave-owner is presented by the example of certain benevolent associations and charitable individuals elsewhere! Shedding weak tears over sufferings which had existence only in their own sickly imaginations, these "friends of humanity" set themselves systematically to work to seduce the

slaves of the South from their masters. By means of missionaries and political tracts the scheme was in a great measure successful. Thousands of these deluded victims of fanaticism were seduced into the enjoyment of freedom in our northern cities.

And what has been the consequence? Go to these cities now and ask the question. Visit the dark and narrow lanes and obscure recesses which have been assigned by common consent as the abodes of those outcasts of the world—the free people of color. Sir, there does not exist on the face of the whole earth a population so poor, so wretched, so vile, so loathsome, so utterly destitute of all the comforts, conveniences, and decencies of life as the unfortunate blacks of Philadelphia, New York, and Boston. Liberty has been to them the greatest of calamities, the heaviest of curses.

Sir, I have had some opportunities of making comparison between the condition of the free negroes of the north and the slaves of the south, and the comparison has left not only an indelible impression of the superior advantages of the latter, but has gone far to reconcile me to slavery itself. Never have I felt so forcibly that touching description, "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head," as when I have seen this unhappy race, naked and houseless, almost starving in the streets, and abandoned by all the world. Sir, I have seen, in the neighborhood of one of the most moral, religious, and refined cities of the north, a family of free blacks driven to the caves of the rocks, and there obtaining a precarious subsistence from charity and plunder.

When the gentleman from Massachusetts adopts and reiterates the old charge of weakness as resulting from slavery I must be permitted to call for the proof of those blighting

effects which he ascribes to its influence. I suspect that when the subject is closely examined it will be found that there is not much force even on the plausible objection of the want of physical power in slave-holding States. The power of a country is compounded of its population and its wealth, and in modern times, where, from the very form and structure of society, by far the greater portion of the people must, even during the continuance of the most desolating wars, be employed in the cultivation of the soil and other peaceful pursuits, it may be well doubted whether slave-holding States, by reason of a superior value of their productions are not able to maintain a number of troops in the field fully equal to what could be supported by States with a larger white population but not possessed of equal resources. . . .

Mr. President, I wish it to be distinctly understood that all the remarks I have made on this subject are intended to be exclusively applied to a party which I have described as the "Peace Party of New England," embracing the political associates of the senator from Massachusetts—a party which controlled the operations of that State during the embargo and the war, and who are justly chargeable with all the measures I have reprobated. Sir, nothing has been further from my thoughts than to impeach the character or conduct of the people of New England. For their steady habits and hardy virtues I trust I entertain a becoming respect. I fully subscribe to the truth of the description given before the Revolution by one whose praise is the highest eulogy, "that the perseverance of Holland, the activity of France, and the dexterous and firm sagacity of English enterprise have been more than equalled by this recent people." Hardy, enterprising, sagacious, industrious, and moral, the people of New England of the present day are worthy of their ancestors. Still less, Mr.

President, has it been my intention to say anything that could be construed into a want of respect for that party who, trampling on all narrow, sectional feelings, have been true to their principles in the worst times,—I mean the Democracy of New England.

Sir, I will declare that, highly as I appreciate the Democracy of the South, I consider even higher praise to be due to the Democracy of New England, who have maintained their principles "through good and through evil report," who at every period of our national history have stood up manfully for "their country, their whole country, and nothing but their country." In the great political revolution of '98 they were found united with the Democracy of the South, marching under the banner of the constitution, led on by the patriarch of liberty in search of the land of political promise which they lived not only to behold but to possess and to enjoy.

Again, sir, in the darkest and most gloomy period of the war, when our country stood single-handed against "the conqueror of the conquerors of the world," when all about and around them was dark, and dreary, disastrous and discouraging, they stood a Spartan band in that narrow pass where the honor of their country was to be defended or to find its grave.

And in the last great struggle, involving, as we believe, the very existence of the principle of popular sovereignty, where were the Democracy of New England? Where they always have been found, sir, struggling side by side with their brethren of the South and the West for popular rights, and assisting in that glorious triumph by which the man of the people was elevated to the highest office in their gift.

Who, then, Mr. President, are the true friends of the Union? Those who would confine the federal government strictly within the limits prescribed by the constitution; who

would preserve to the States and the people all powers not expressly delegated; who would make this a federal and not a national union, and who, administering the government in a spirit of equal justice, would make it a blessing and not a curse. And who are its enemies? Those who are in favor of consolidation, who are constantly stealing power from the States and adding strength to the federal government. Who, assuming an unwarrantable jurisdiction over the States and the people, undertake to regulate the whole industry and capital of the country. But, sir, of all descriptions of men, I consider those as the worst enemies of the Union who sacrifice the equal rights which belong to every member of the confederacy to combinations of interested majorities for personal or political objects.

But the gentleman apprehends no evil from the dependence of the States on the federal government; he can see no danger of corruption from the influence of money or of patronage. Sir, I know that it is supposed to be a wise saying "that patronage is a source of weakness," and in support of that maxim it has been said that "every ten appointments made a hundred enemies."

But I am rather inclined to think, with the eloquent and sagacious orator now reposing on his laurels on the banks of the Roanoke, that "the power of conferring favors creates a crowd of dependents;" he gave a forcible illustration of the truth of the remark, when he told us of the effect of holding up the savory morsel to the eager eyes of the hungry hounds gathered around his door. It mattered not whether the gift was bestowed on Towser or Sweetlips, "Tray, Blanche, or Sweetheart;" while held in suspense they were all governed by a nod, and when the morsel was bestowed the expectation of the favors of to-morrow kept up the subjection of to-day.

The senator from Massachusetts, in denouncing what he is pleased to call the Carolina doctrine, has attempted to throw ridicule upon the idea that a State has any constitutional remedy, by the exercise of its sovereign authority, against "a gross, palpable, and deliberate violation of the constitution." He calls it "an idle" or "ridiculous notion," or something to that effect, and added that it would make the Union "a mere rope of sand."

Now, sir, as the gentleman has not condescended to enter into any examination of the question, and has been satisfied with throwing the weight of his authority into the scale, I do not deem it necessary to do more than to throw into the opposite scale the authority on which South Carolina relies; and there for the present I am perfectly willing to leave the controversy. The South Carolina doctrine—that is to say, the doctrine contained in an exposition reported by a committee of the legislature in December, 1828, and published by their authority—is the good old Republican doctrine of '98—the doctrine of the celebrated "Virginia Resolutions" of that year, and of "Madison's Report" of '99.

It will be recollected that the legislature of Virginia, in December, 1898, took into consideration the Alien and Sedition Laws, then considered by all republicans as a gross violation of the constitution of the United States, and on that day passed, among others, the following resolution:

"The General Assembly doth explicitly and peremptorily declare that it views the powers of the federal government as resulting from the compact to which the States are parties, as limited by the plain sense and intention of the instrument constituting that compact, as no further valid than they are authorized by the grants enumerated in that compact; and that in case of a deliberate, palpable, and dangerous exercise of other powers not granted by the said compact, the States

who are parties thereto have the right and are in duty bound to interpose for arresting the progress of the evil, and for maintaining within their respective limits the authorities, rights, and liberties appertaining to them."

In addition to the above resolution the General Assembly of Virginia "appealed to the other States in the confidence that they would concur with that commonwealth, that the act aforesaid (the Alien and Sedition Laws) are unconstitutional, and that the necessary and proper measures would be taken by each for co-operating with Virginia in maintaining unimpaired the authorities, rights, and liberties reserved to the States respectively or to the people."

The legislatures of several of the New England States, having, contrary to the expectation of the legislature of Virginia, expressed their dissent from these doctrines; the subject came up again for consideration during the session of 1799-1800 when it was referred to a select committee by whom was made that celebrated report which is familiarly known as "Madison's Report," and which deserves to last as long as the constitution itself.

In that report, which was subsequently adopted by the legislature, the whole subject was deliberately re-examined, and the objection urged against the Virginia doctrines carefully considered. The result was that the legislature of Virginia reaffirmed all the principles laid down in the resolutions of 1798, and issued to the world that admirable report which has stamped the character of Mr. Madison as the preserver of that constitution which he had contributed so largely to create and establish.

I will here quote from Mr. Madison's report one or two passages which bear more immediately on the point in controversy:

"The resolution, having taken this view of the federal compact, proceeds to infer 'that in case of a deliberate, palpable, and dangerous exercise of other powers not granted by the said compact, the States who are parties thereto have the right, and are in duty bound, to interpose for arresting the progress of the evil, and for maintaining within their respective limits the authorities, right, and liberties appertaining to them.'

"It appears to your committee to be a plain principle, founded in common sense, illustrated by common practice, and essential to the nature of compacts, that, where resort can be had to no tribunal superior to the authority of the parties, the parties themselves must be the rightful judges in the last resort whether the bargain made has been pursued or violated. The constitution of the United States was formed by the sanction of the States, given by each in its sovereign capacity. It adds to the stability and dignity as well as to the authority of the constitution that it rests upon this legitimate and solid foundation. The States, then, being the parties to the constitutional compact, and in their sovereign capacity, it follows of necessity, that there can be no tribunal above their authority to decide in the last resort whether the compact made by them be violated; and, consequently, that, as the parties to it they must themselves decide in the last resort such questions as may be of sufficient magnitude to require their interposition.

"The resolution has guarded against any misapprehension of its object by expressly requiring for such an interposition 'the case of a deliberate, palpable, and dangerous breach of the constitution by the exercise of powers not granted by it.' It must be a case, not of a light and transient nature, but of a nature dangerous to the great purposes for which the constitution was established.

"But the resolution has done more than guard against misconstruction by expressly referring to cases of a deliberate, palpable, and dangerous nature. It specifies the object of the interposition which it contemplates to be solely that of arresting the progress of the evil of usurpation, and of maintaining the authorities, rights, and liberties appertaining to the States as parties to the constitution.

"From this view of the resolution it would seem inconceivable that it can incur any just disapprobation from those who, laying aside all momentary impressions and recollecting the genuine source and object of the federal constitution, shall candidly and accurately interpret the meaning of the general assembly. If the deliberate exercise of dangerous powers, palpably withheld by the constitution, could not justify the parties to it in interposing, even so far as to arrest the progress of the evil and thereby to preserve the constitution itself as well as to provide for the safety of the parties to it, there would be an end to all relief from usurped power and a direct subversion of the rights specified or recognized under all the State constitutions, as well as a plain denial of the fundamental principles on which our independence itself was declared."

But, sir, our authorities do not stop here. The State of Kentucky responded to Virginia, and on the 10th of November, 1798, adopted those celebrated resolutions well known to have been penned by the author of the Declaration of American Independence. In those resolutions the legislature of Kentucky declare—

"That the government created by this compact was not made the exclusive or final judge of the extent of the powers delegated to itself, since that would have made its discretion and not the constitution the measure of its powers; but that, as in all other cases of compact among parties having no common judge, each party has an equal right to judge for itself as well of infractions as of the mode and measure of redress."

At the ensuing session of the legislature the subject was re-examined, and on the 14th of November, 1799, the resolutions of the preceding year were deliberately reaffirmed, and it was among other things solemnly declared:

"That if those who administer the general government be permitted to transgress the limits fixed by that compact, by a total disregard to the special delegations of power therein

contained, an annihilation of the State governments and the erection upon their ruins of a general consolidated government will be the inevitable consequence. That the principles of construction contended for by sundry of the State legislatures, that the general government is the exclusive judge of the extent of the powers delegated to it, stop nothing short of despotism; since the discretion of those who administer the government, and not the constitution, would be the measure of their powers. That the several States who formed that instrument, being sovereign and independent, have the unquestionable right to judge of its infraction, and that a nullification, by those sovereignties, of all unauthorized acts done under color of that instrument, is the rightful remedy."

Time and experience confirmed Mr. Jefferson's opinion on this all-important point. In the year 1821 he expressed himself in this emphatic manner:

"It is a fatal heresy to suppose that either our State governments are superior to the federal or the federal to the State; neither is authorized literally to decide which belongs to itself or its copartner in government; in differences of opinion between their different sets of public servants the appeal is to neither, but to their employers peaceably assembled by their representatives in convention."

The opinion of Mr. Jefferson on this subject has been so repeatedly and so solemnly expressed that they may be said to have been among the most fixed and settled convictions of his mind.

In the protest prepared by him for the legislature of Virginia in December, 1825, in respect to the powers exercised by the federal government in relation to the tariff and internal improvements, which he declares to be "usurpations of the powers retained by the States, mere interpolations into the compact and direct infractions of it," he solemnly reasserts all the principles of the Virginia resolutions of '98—protests against "these acts of the federal branch of the government

as null and void, and declares that, although Virginia would consider a dissolution of the Union as among the greatest calamities that could befall them, yet it is not the greatest. There is one yet greater—submission to a government of unlimited powers. It is only when the hope of this shall become absolutely desperate that further forbearance could not be indulged."

In his letter to Mr. Giles, written about the same time, he says:

"I see, as you do, and with the deepest affliction, the rapid strides with which the federal branch of our government is advancing toward the usurpation of all the rights reserved to the States, and the consolidation in itself of all powers, foreign and domestic, and that too by constructions which leave no limits to their powers, etc. Under the power to regulate commerce they assume indefinitely that also over agriculture and manufactures, etc. Under the authority to establish post-roads they claim that of cutting down mountains for the construction of roads and digging canals, etc. And what is our resource for the preservation of the constitution? Reason and argument? You might as well reason and argue with the marble columns encircling them, etc. Are we then to stand to our arms with the hot-headed Georgian? No [and I say no, and South Carolina has said no], that must be the last resource. We must have patience and long endurance with our brethren, etc., and separate from our companions only when the sole alternatives left are a dissolution of our union with them or submission to a government without limitation of powers. Between these two evils, when we must make a choice, there can be no hesitation."

Such, sir, are the high and imposing authorities in support of "the Carolina doctrine," which is, in fact, the doctrine of the Virginia resolutions of 1798.

Sir, at that day the whole country was divided on this very question. It formed the line of demarcation between the federal and republican parties; and the great political revolu-

tion which then took place turned upon the very question involved in these resolutions. That question was decided by the people, and by that decision the constitution was, in the emphatic language of Mr. Jefferson, "saved at its last gasp."

I should suppose, sir, it would require more self-respect than any gentleman here would be willing to assume to treat lightly doctrines derived from such high resources. Resting on authority like this, I will ask gentlemen whether South Carolina has not manifested a high regard for the Union, when, under a tyranny ten times more grievous than the Alien and Sedition Laws, she has hitherto gone no further than to petition, remonstrate, and to solemnly protest against a series of measures which she believes to be wholly unconstitutional and utterly destructive of her interests. Sir, South Carolina has not gone one step further than Mr. Jefferson himself was disposed to go in relation to the present subject of our present complaints; not a step further than the statesmen from New England were disposed to go under similar circumstances; no further than the senator from Massachusetts himself once considered as within "the limits of a constitutional opposition." The doctrine that it is the right of a State to judge of the violations of the constitution on the part of the federal government and to protect her citizens from the operations of unconstitutional laws was held by the enlightened citizens of Boston who assembled in Faneuil Hall on the 25th of January, 1809. They state in that celebrated memorial that "they looked only to the State legislature, who were competent to devise relief against the unconstitutional acts of the general government. That your power (say they) is adequate to that object is evident from the organization of the confederacy."

A distinguished senator from one of the New England

States [Mr. Hillhouse], in a speech delivered here on a bill for enforcing the embargo declared:

"I feel myself bound in conscience to declare (lest the blood of those who shall fall in the execution of this measure shall be on my head) that I consider this to be an act which directs a mortal blow at the liberties of my country; an act containing unconstitutional provisions to which the people are not bound to submit, and to which in my opinion they will not submit."

And the senator from Massachusetts himself, in a speech delivered on the same subject in the other House, said:

"This opposition is constitutional and legal; it is also conscientious. It rests on settled and sober conviction that such policy is destructive to the interests of the people and dangerous to the being of government. The experience of every day confirms these sentiments. Men who act from such motives are not to be discouraged by trifling obstacles nor awed by any dangers. They know the limit of constitutional opposition; up to that limit, at their own discretion, they will walk, and walk fearlessly."

How "the being of the government" was to be endangered by "constitutional opposition" to the embargo I leave to the gentleman to explain.

Thus it will be seen, Mr. President, that the South Carolina doctrine is the republican doctrine of '98; that it was promulgated by the fathers of the faith; that it was maintained by Virginia and Kentucky in the worst of times; that it constituted the very pivot on which the political revolution of that day turned; that it embraces the very principles the triumph of which at that time saved the constitution at its last gasp, and which New England statesmen were not unwilling to adopt when they believed themselves to be the victims of unconstitutional legislation. Sir, as to the doctrine that the

federal government is the exclusive judge of the extent as well as the limitations of its powers, it seems to me to be utterly subversive of the sovereignty and independence of the States.

It makes but little difference in my estimation whether Congress or the Supreme Court are invested with this power. If the federal government in all or any of its departments is to prescribe the limits of its own authority, and the States are bound to submit to the decision and are not allowed to examine and decide for themselves when the barriers of the constitution shall be overleaped, this is practically "a government without limitation of powers."

The States are at once reduced to mere petty corporations and the people are entirely at your mercy. I have but one word more to add. In all the efforts that have been made by South Carolina to resist the unconstitutional laws which Congress has extended over them, she has kept steadily in view the preservation of the Union by the only means by which she believes it can be long preserved—a firm, manly, and steady resistance against usurpation.

The measures of the federal government have, it is true, prostrated her interests, and will soon involve the whole South in irretrievable ruin. But even this evil, great as it is, is not the chief ground of our complaints. It is the principle involved in the contest, a principle which, substituting the discretion of Congress for the limitations of the constitution, brings the States and the people to the feet of the federal government and leaves them nothing they can call their own.

Sir, if the measures of the federal government were less oppressive we should still strive against this usurpation. The South is acting on a principle she has always held sacred—resistance to unauthorized taxation.

These, sir, are the principles which induced the immortal Hampden to resist the payment of a tax of twenty shillings. Would twenty shillings have ruined his fortune? No! but the payment of half twenty shillings on the principle on which it was demanded would have made him a slave.

Sir, if in acting on these high motives, if animated by that ardent love of liberty which has always been the most prominent trait in the Southern character, we should be hurried beyond the bounds of a cold and calculating prudence, who is there with one noble and generous sentiment in his bosom that would not be disposed, in the language of Burke, to exclaim, "You must pardon something to the spirit of liberty!"

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